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The
CHRISTIAN CENTURY

Published Weekly

Without Benefit of the Constitution

An Editorial

A Christianity with Many Gods?

By Harold E. Fey

Civil and Religious Marriage

An Editorial

No Strikes On Him

By John W. Cyrus

The Church at Its Best

By D. P. McGeachy

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In This Issue

D. P. McGeachy

is minister of the First Presbyterian Church, Decatur, Ga. As pastor of this church, located in Atlanta's leading suburb, he has become one of the most widely known ministers of the Southern Presbyterian Church. His reports of the proceedings of the General Assembly of that denomination are an eagerly expected annual feature in The Christian Century. Dr. McGeachy has taken a leading part in progressive social and religious movements in the south.

John Willoughby Cyrus

is minister of the Park and Prospect Christian Church (Disciples of Christ), Milwaukee, Wis., and has occupied that pulpit since finishing graduate work at the University of Chicago in 1935. Mr. Cyrus is a graduate of Eureka College, Eureka, Ill.

Harold E. Fey

field editor of The Christian Century, is contributing a series of articles on the present situation of Christianity in Japan, of which this is the third. The fourth, and concluding, article in the series will appear in the issue for October 2. As most of our readers already know, Dr. Fey was for some time a resident in the Far East and has recently returned from a survey trip of Japan, China and India.

A. L. Warnshuis

is general secretary of the International Missionary Council with headquarters in New York.

Contributions Received

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The Christian Century

September 18, 1940

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Calendar of Coming Events

Sept. 16-18. Pennsylvania Disciples Convention, Greenburg.
Sept. 16-19. Michigan Baptist Convention, Alpena.
Sept. 16-20. School of Missions, Minneapolis-St. Paul, Minn.
Sept. 16-20. University of Pennsylvania Bicentennial Conference, Philadelphia.
Sept. 17-19. Conference on Christian Unity, Washington, D. C.
Sept. 17-19. New Mexico-Southwest Texas Disciples Convention, Artesia, N. M.
Sept. 18-20. Alabama Presbyterian Synod, Sylacauga.
Sept. 20. Federal Council of Churches, Executive Committee, New York City.
Sept. 20-22. Wisconsin Disciples Convention, Janesville.
Sept. 21, 22. Unitarian Laymen's League Eastern Convention, Andover, N. H.
Sept. 23-26. Illinois Disciples Convention, Bloomington.
Sept. 23-27. Dallas Council of Church Women, Dallas, Tex.
Sept. 23-28. Leadership Training School, Houston, Tex.
Sept. 23-28. School of Mission Study, Los Angeles.
Sept. 24, 25. Annual Interdenominational Women's Missionary Institute, Y. W. C. A., Chicago.
Sept. 24-26. Missionary Institute, Women's Interdenominational Union, Philadelphia.
Sept. 25. Louisville Methodist Conference, Madisonville, Ky.
Sept. 25. Missouri Methodist Conference, Cameron.
Sept. 27. Youth Worship Convocation, Philadelphia.
Sept. 29-Oct. 2. Iowa Disciples Convention, Boone.
Sept. 29-Oct. 6. National Christian Mission, Kansas City, Mo.
Oct. 1-3. School of Missions, Warren, O.
Oct. 2. Kansas Methodist Conference, Manhattan.
Oct. 3. Holston Methodist Conference, Knoxville, Tenn.
Oct. 3. New Jersey Methodist Conference, Atlantic City.
Oct. 6. Chicago Sunday Evening Club; Lloyd C. Douglas, speaker.
Oct. 6. World-Wide Communion Sunday.
Oct. 6-13. National Christian Mission, Denver, Colo.
Oct. 7-10. Iowa Baptist Convention, Council Bluffs.
Oct. 7-10. Nebraska Baptist Convention, Omaha.
Oct. 9. Central Kansas Methodist Conference, Hutchinson.
Oct. 9-24. General Episcopal Convention, Kansas City, Mo.
Oct. 12. State Sunday School Convention, Peterborough, N. H.
Oct. 13. State Sunday School Convention, Wolfeboro, N. H.
Oct. 13-20. National Christian Mission, Minneapolis.
Oct. 13-Nov. 24. Worship Crusade, Philadelphia.
Oct. 14. New Mexico Methodist Conference, Tucumcari.
Oct. 16. Virginia Methodist Conference, Roanoke.
Oct. 16-18. Biennial Congress, Cooperative League, Chicago.
Oct. 16-22. Five Years Meeting, Society of Friends, Richmond, Ind.
Oct. 17. Tennessee Methodist Conference, Nashville.
Oct. 20-27. National Christian Mission, Oklahoma City.
Oct. 27-Nov. 3. National Christian Mission, Houston, Tex.
Oct. 30, 31. Institute for Church Women, Baltimore, Md.
Nov. 6. Methodist Rural Fellowship, Purdue, Ind.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

AMERICANS watch with appalled hearts the destruction which nazi bombers are raining on London. Nothing like this has been known before. Nothing that man has ever done to his fellows has seemed so brutal. Even that adjective must be used with an apology to the brutes; nothing in the animal kingdom is as hideous as this continual scream of bombs hurtling into the crowded homes and streets of the British capital. It may be that the Japanese raids on Chungking have killed more people and perhaps destroyed more property. But those raids, horrible as they have been, have not kept up, day after day, hour after hour, through the day and through the night, remorselessly seeking that moment when human nerves and flesh can stand no more and the defense of England must collapse. To be sure, British bombers are subjecting Germany to much the same treatment. But German industry is diffused; Berlin offers no such superlative industrial and military target as does London with its docks, its factories, its arsenals, its power plants, its network of communication lines. Ever since "total war" was proclaimed one has realized, in an academic sort of way, that some such bombing of London as this was likely to come. Nonetheless, now that it has come it sickens one's very soul. Yet the British people, sustained by their belief that if Hitler does not capture their island now by this desperate attack he never will, continue to stand up beneath the bombs with a doggedness almost preternatural.

Britain Beneath The Bombs

England's People Exhibit Calm and Courage

ONE redeeming feature shines out of Britain's hour of agony in the calmness and sanity with which her people are meeting the crisis. Many illustrations of those qualities might be cited, but two will suffice. The first concerns the popular uprising which has forced the government to alter its regulations for the internment of aliens. Rarely has the inherent good sense and humanitarian spirit of a people been more clearly shown. With the collapse of France after the swift capture of Norway, Holland and Belgium, the British government naturally began to take stern measures for the control of possible fifth columnists. All aliens from states under German rule were ordered interned. If fifth column hysteria might have been forgiven any people, surely it would have been the English under such circumstances. But public opinion, roused by the liberal press and given full voice in both houses of Parliament, has now forced the government to agree that thousands of those interned, themselves refugees from Hitler, shall be released. The second illustration comes from a report of a raid on the English south coast in which one man, a signer of the Peace Pledge Union pledge, was killed and another member of the same pacifist organization suffered a fractured thigh bone. Both men were off duty but hastened back to their posts in a first aid station at the alarm, and were serving there when a high explosive bomb struck. Of the pacifist with the shattered leg it is said that "he was caught by falling masonry in the entrance, and won universal admiration by urging those who attended him to leave him until those inside the building, who were worse injured, had received attention." Incidents like that have apparently been the rule rather than the exception.

Kagawa Imprisoned on Military Code Charge

KAGAWA is in prison again. It has been well over a decade since he, as a spokesman for labor, was last in jail. In recent years he has become increasingly conservative and has carefully avoided policies which would give offense to the authorities. But now it appears that this discretion was wasted. He was arrested on August 25 and held for two weeks before the authorities revealed that he is charged with "violating the military code." This may mean anything. They also indicated that articles carried by American religious periodicals and speeches by Mr. Kagawa are being examined. This is not being done, of course, to learn why they have arrested him, but to unearth statements by which they can make the arrest seem plausible. The Christian Century carried six articles from Kagawa's pen between 1928 and 1936 on co-

operatives, "Rethinking Missions" and related topics. It will take agile dissimulation to twist these statements into a cause for prosecution, but the Japanese authorities, having already made up their minds, can probably do it. The reference to his speeches underlines the activities of those assiduous note-takers, the agents of the secret service, who are unfortunately on the increase in every land. Anything Kagawa has ever said or done may now be used against him. The uproar which initiated the nationalization of the Salvation Army in Japan started this spring over a pamphlet which had been in circulation more than thirty years. Kagawa's arrest coincides with the dissolution of the labor unions, with the breakup of all Rotary clubs in the Japanese empire because they are international, with the forced retirement of missionaries and the probable compulsory merger of Japanese churches into one nationalistic denomination. It is in connection with the latter move that the real significance of Kagawa's arrest is likely to be found. At a time when the church is hesitating to make the final plunge into pagan totalitarianism by severing the world ties of community which make it Christian, the arrest of Kagawa, loved by the average church member but out of step with the officials of Japanese church bureaucracy, provides all the impulse which will probably be needed to unify the nationalistic Japanese church into a sycophantic instrument of empire. But let those who have imprisoned this Christian servant beware. Kagawa in prison may be stronger than Kagawa free could ever be.

Religious Schools Legalized By Petain Government

BY AN ACT of the French cabinet at Vichy, the law of 1904 prohibiting religious orders from conducting schools has been repealed. Under the present regime, a decision by the cabinet is all that is required for the enactment or repeal of a law. From the American liberal and democratic point of view, the former ban on religious schools was a bad arrangement which placed an improper restriction upon religious liberty. It was enacted as part of an anti-clerical campaign which culminated in the separation of church and state in France. Aside from the matter of education, the legislation growing out of that campaign had the effect of establishing religious liberty rather than restricting it. French liberals at that time favored it because the church and the religious orders had never been satisfied with liberty but always demanded special privileges. Through a great part of the nineteenth century the church had fought for the control of the educational system of the whole country. The banning of the religious schools was a measure of self-defense against clerical domination. The lifting of that ban is in itself a liberal measure, but it has no liberal purpose. It was enacted by an authority which is committed to the eradication of liberalism and democracy from France, and the method of its enactment—an edict repealing a piece of parliamentary legislation—shows clearly enough how it fits into the new order. Things of this sort do not happen by accident, nor can it be believed that in issuing this edict the Petain government was moved by a sensitive regard for religious liberty. Petain's tutor in Berlin is not devoted to religious liberty or any other kind. But there are certain tactical advantages to be attained by a friendly gesture toward the church where no sacrifice of National Socialist interests is involved; and there are tactical advantages to be gained by the church by going along with the fascist program, and that is what it is doing. The Vatican gives its blessing to the Vichy government, and the Vichy government restores the Catholic schools. The new concordat with Hitler is still pending. Small wonder that in addressing representatives of Catholic Action in Rome, as reported in the daily press, the pope considered it "inopportune to speak of war and peace."

Children's Crusade Reports

AS our readers will remember, this paper last March gave its heartfelt support to the appeal of the "Children's Crusade for Children," which Mrs. Dorothy Canfield Fisher and a group of equally prominent Americans launched. The idea was that, during the Easter season, the children of the United States should be given an opportunity to make their own gifts to the relief of other children in war-torn lands. The crusade was carried on largely in the schools. It has now made its report. This shows that a total of $135,000 was collected, and every penny of it distributed to children in the war zones. French, Polish, Jewish, English, Chinese, Belgian, Finnish and Dutch children were the beneficiaries. All overhead expenses connected with raising and disbursing the fund were borne by friends who were determined that the children should get the fullest possible returns from their generosity. Of course, $135,000 is not much in comparison with the need of the hour. But it represents a good deal in pennies and nickels. The crusade was a good thing for the children who were aided by it; it was an even better thing for the American children who took part in it. And it has set a good example for all war relief bodies by making prompt and full returns of its use of funds. It is reported that more than 800 organizations are now operating in the United States, soliciting funds to "save democracy," "stop the nazis," "combat communism," and furnish relief of many kinds. A good many of these are already under the surveillance of the FBI, and others soon will be. A good way to test the worthiness of all such organizations is to find out how they propose to disburse all their funds and what provisions they are making for a full accounting to the public.

Peacetime Conscription Is Assured

IT MAY BE that the conscription bill will be a law by the time this paper is printed. The delay cannot be much longer than that. The Senate and the House have both passed the Burke-Wadsworth measure, though with some differences. These differences relate to (a) the age limits, which the Senate made from 21 to 30, the House from 21 to 44; (b) the Fish amendment, rejected by the Senate, adopted by the House by a narrow margin, which

would postpone registration for sixty days pending an effort to fill a 400,000 quota by voluntary enlistment; (c) the procedure by which the government would conscript manufacturing plants which do not voluntarily cooperate in filling orders for war materials. The two measures have gone to conference committee, and it does not seem probable that there will be any great delay in coming to an agreement on these relatively unimportant points. The Fish amendment is only a face-saving quibble to enable those who have spoken against conscription to vote for it without a too obvious reversal of their position. The upper age limit is of no great moment because it is only permissive, not mandatory, and it is not likely that men over 30 will be registered immediately in any case. As to conscripting factories, the issue is between buying and renting them, and the threat will probably be enough to prevent the necessity of doing either, except where the owners have their own reasons for being willing to get rid of them on such terms as the government may fix. The main fact is that we are about to have, for the first time in our history, a peacetime conscription of men and productive resources. The rapid development of a tremendous body of sentiment in support of this startling innovation, as shown by the two-to-one vote for it in Congress and the almost complete disappearance of party lines on the main issue, indicates the extent to which a wartime psychology has taken possession of the American mind.

Canadian Church's Hour Of Decision

ONE reason for the formation in 1925 of the United Church of Canada was the widespread desire among Christians of all churches to break down the sectarian walls which the First World War had revealed as a fatal handicap upon the power of Christian community. The organization of the United Church was a bold attack upon the profound inner divisions which these walls symbolized and an effort to release the vitality of the ecumenical principle for its integrating mission in a disintegrating society. Now the authoritative General Council of the United Church is gathering in Winnipeg for a biennial meeting which will put decisively to the test the high purposes for which the church was formed. Powerful tensions created by the Second World War are bringing to bear on the unity of the still youthful church strains which older bodies would have difficulty in withstanding. Twelve commissioners were asked by the *United Church Observer* what they believed the church should do at this meeting. Their published replies furnish abundant ground for belief that the sessions at Winnipeg will be stormy. One leader writes that the greatest need of the church is to "give our people a greater feeling that the church is active in supporting our country in this hour of her trial" and advocates a church campaign to sell people war saving certificates. Another fears that Canada and the United States may emerge from this war "the last refuge of special privilege" and advocates an expression of devotion to a more Christian social order. A third urges an effort to start a spiritual revival, a fourth a missionary drive, a fifth a church-sponsored campaign for "a federation of the free," a sixth a renewed emphasis on religion in the home. Three of the remaining six declare that the church must make "a clear and unequivocal declaration of its attitude to the empire's struggle against an evil tyranny. . . . Britain and the dominions are resisting not only an enemy of the human race, but an Antichrist." One urges that the church plan for post-war reconstruction, while two others insist that the council, which in the past "has made certain worthy pronouncements relative to the sin of war . . . will not swallow its words but will once more say that war is contrary to the mind of Christ."

Can This Report Be True?

TUCKED AWAY in the mass of material that is pouring out of Washington news bureaus these days was this short United Press dispatch on September 9: "The Defense Advisory Commission revealed today that it has registered 5,500,000 unemployed skilled laborers from which industrial man power for the defense program can be drawn without delay. The inventory of men available for defense employment was made by the 1,500 employment service offices under the direction of the defense commission. It was the first step in utilization of the defense program to reduce unemployment and one of three in impounding a reservoir of man power to feed rearmament industries." Can this report be true? If so, it carries dark implications for the future of American society. It states that there still are in this country, after more than seven years of the New Deal, after the steel mills have gone back to better than 90 per cent production and the shipyards and automobile factories and airplane plants have gone on a three-shift schedule, five and a half million *skilled* workers who are out of jobs. If this is true it means that the widespread belief that unemployment had pretty well shaken down to the overaged, the unemployables and the unskilled was a delusion. It means that the nation has hardly made a dent on its real unemployment problem. We were looking at a chart the other day. It showed the unemployment curve since 1929, bulging away out in 1933 and 1934 and now falling back to about where it was in 1931. Next year, said the chart, it is expected to drop to half the present figure. But this improvement, if it comes, will represent only the absorption of workers in war industries. Yet, without these industries, the figures given out by the defense commission indicate that the best our present system has been able to do has still left more than five million skilled workers without work. There is an economic impasse here—war or no work for the skilled—which foreshadows tragedy for the country's future.

Do We Want Revolution In Mexico?

THE TENSION between the two claimants for the presidency of Mexico has reached a point where it is difficult to see how violence can be avoided. The most valuable contribution we can make toward preventing that violence from assuming revolutionary proportions will be

to give it no encouragement. On the face of the returns General Comacho, the candidate favored by the Cardenas administration, was the winner of the election held on July 7. It is for the congress, elected at the same time, to canvass the presidential vote and declare the result. The congress now in session is on the point of doing that, and it is predetermined that Comacho will be declared elected. His principal opponent, General Almazan, has issued a proclamation denouncing Cardenas and accusing him of filling the capital with armed desperadoes to support an illegal congress in robbing him of the office. An assembly of Almazanistas has met surreptitiously, declared its candidate elected and flooded the city with handbills announcing that he will take office on November 13. Meanwhile Almazan is in Baltimore, for no plausible reason except to get recognition from Washington and bring American pressure to bear for the ratification of his alleged election. His hope of this, insofar as he can have a hope, lies in the impression that he is more friendly to American oil interests in Mexico than Cardenas has been and therefore more friendly than Comacho will be. Almazan has also been more friendly to the church. In general, his pose has been that of one who believes that the radicalism of Mexico's revolutionary party should be checked. There are many in the United States who think so too. An argument to that effect could be made without belittling the notable and admirable achievements of the last six years. But even if the world situation were much less critical and confused than it is now, it would be disastrous folly for us to attempt, by diplomatic or other means, to cast the deciding vote in a Mexican election. It would be nothing else than aiding and abetting a revolution in Mexico, and that would be good neither for Mexico nor for us.

Civil and Religious Marriage

MARRIAGE is perhaps the most significant point at which religious and secular interests meet. The church and the state are equally concerned in it. The state enacts marriage laws which are applicable to all citizens, whether church members or not. But churches also lay down their own rules for their members. These two bodies of regulations do not always agree because they are based on different authorities and are, to some extent, directed to different ends. In general there is no such clash between the two as to get the church into trouble with the state, for laws on this subject are permissive and regulatory, not mandatory. Neither church nor state requires anyone to get married or to get a divorce. But since the state permits what some churches do not permit, there is always the possibility that a communicant may get into trouble with his church although his conduct has been in complete conformity with the civil law.

Episcopalians have experienced more difficulties of this sort than most other Protestants because of the strict stand their church has taken on the subject of divorce. The situation has been all the more embarrassing because the Episcopal Church has a large part of its constituency in the more prosperous stratum of society in which divorce is more common than elsewhere. Many leaders of that communion have long felt that the church was not doing its whole duty by its members in simply maintaining its traditional attitude of refusing the sacraments to persons who remarried after divorce or who married a divorced person—with exception in favor of the "innocent party" to a divorce for the "scriptural reason."

Announcement is now made of a proposed new canon law on this subject which the commission on marriage and divorce will present for the consideration of the General Convention of the Protestant Episcopal Church which is to meet in Kansas City on October 9. The positive side of this measure, concerning which there can scarcely be controversy, provides for giving more attention to the cure of those domestic infelicities from which divorce arises and for taking pains to see that all persons who wish to be married with the blessing of the church understand the nature of Christian marriage and the responsibilities which they assume in entering upon it. Specifically, they are to be required in advance of the ceremony to sign a statement concerning the ideals of Christian marriage, certifying their acceptance of the same.

The new canon does not relax the present prohibition of marriage where either party has been divorced, and the normal penalty remains unchanged. However, it proposes to open a way by which a communicant in such a case may be restored to full fellowship. "Forgiveness should be characteristic of the church and allowance should be made for the individual's attitude and his spiritual need of the church in his new relationship." Forgiveness, in this case, does not seem to be conditioned upon penitence. It would scarcely do to require a person to repent of his marriage and then expect him to go on with it happily! But the recognition that persons of whose marriage the church does not approve may need its ministrations quite as much as others, and perhaps even more, seems sound sense and good religion.

It can be regarded as certain that the Episcopalians will do nothing sudden or radical in this field. Their last convention defeated a proposal to modify the marriage canon. The changes now proposed are anything but radical. They do, however, take some steps toward recognizing that marriage is a complex social problem, that marriages may be disrupted by other causes than infidelity, that the "innocent party" phrase has become a meaningless evasion of the realities, and that the church has some responsibilities both for preventing marital strains from becoming ruptures and for ministering to those of its members whose conduct it cannot wholly approve.

It is this last point that deserves the most thoughtful consideration. Every church must have its standards of Christian morality. They should be higher than the standards of conduct required by the law of the state. The state purposely keeps its standards low, for they must have the sanction of popular approval and they must be enforced by penalties; they are the minimum requirements to which the citizen must conform if he

would keep out of jail. The church's standards are of a different order; they are counsels of perfection. The church does not tell its members to be good; it tells them to be perfect, even as their Father in heaven is perfect, knowing well that they will not be. The church is never satisfied with the imperfection of its members, but neither does it cast them out because they are imperfect. It makes available to them, faulty as they are, every moral stimulus and every spiritual resource at its command. It does not penalize their sins by withdrawing its help or reward their virtue by granting its blessing.

A Christian standard of morality has to do with man's conduct in all the varied relationships of his life—in the family, in business, in politics, in contacts with friends and with strangers. In none of these need the church lower its teaching to the level of the common practice or the requirements of the civil statutes. Nor should it specialize on one field of morality to the disregard of all others. But when it comes to dealing with members who fail to live up to one item or another of its code, it may well consider whether it should not leave it to the state to penalize those who are guilty of infractions of the state's law while the church itself ministers freely to all who need and will receive its ministry.

Without Benefit of the Constitution

MILITARY CRITICS continue to hail the importance of the deal by which the President has gained for the United States air and naval bases in Newfoundland, Bermuda, and a string of islands in the Antilles and on the coast of South America. Completion of these bases, it is claimed, will render this country impregnable to attack either against our Atlantic coast or in the region of the Panama canal. From the standpoint of military strength, these commentators assure the nation that the President was right in calling this the most important territorial acquisition since the Louisiana purchase. It may be so. If it is, however, one wonders why the acquisition of these impregnable defenses should be immediately followed by the adoption of conscription. Can it be that the administration has other uses than defense in mind for the army?

But the military consequences are not the most important consequences.

The President's deal will entail international consequences, many of which cannot as yet be foreseen. The German press has jibed at it as evidence that the British empire is already breaking up and that Uncle Shylock, always keen for a bargain and apt in the practice of *Realpolitik* despite all his verbal protestations of high morality, is beginning to pick off such prize bits of spoil as his heart desires. Not long before his death, Trotsky, who was one of many who believe that British imperialism is in its death throes, said that it will be followed by an era of American imperialistic world domination which will be more far-reaching and high-handed than British imperialism has ever dared to be. Many leftists will see in the taking over of the British bases a beginning of the fulfillment of the Marxist intellectual's prophecy. Even Mr. Hull has been sufficiently aware of the misgivings which the deal would cause in South America to hasten to assure the Latin republics that the bases would be available for their use "on the fullest cooperative basis for the common defense of the hemisphere."

There seems to be a possibility, in addition, that the consequences of this acquisition may extend to the other side of the earth. It is broadly hinted in high Washington quarters that the added security afforded our eastern seaboard by this act of British generosity will make it possible for the United States to shoulder more of Britain's responsibilities in the Orient. Thus, newspaper correspondents trace a connection between the President's deal and Mr. Hull's stiff warning to Japan in regard to French Indo-China. That the taking over of British military patrol service in Shanghai is also connected with the new sense of security in the Caribbean is more than hinted. The Japanese press is reported to expect that the bargain with the British will be followed by greater American aggressiveness in implementing a joint Anglo-American policy in the Far East.

But even international consequences of this nature are not the most important consequences.

What are the most important consequences? They will follow from the blow which this deal strikes at the American system of democratic government. This trade, carried through in secrecy by the President—after categorically denying to the American public that it was in the making—involves an assumption of executive power which denies the basic conception of government which the nation's Founding Fathers established in the Constitution. And the most deeply disturbing fact about this whole display of executive high-handedness is that its assault on constitutional foundations should have been overlooked or ignored by so large a part of the American public.

For what has happened by the President's single-handed consummation of this bargain? Stripped of all camouflage, the United States has become a working partner with the British empire. Mr. Churchill last month told Parliament that the two nations soon would find themselves "mixed up together in some of their affairs for their mutual advantage." It was a policy, he declared, which "like the Mississippi, just keeps rolling along. Let it roll! Let it roll on full flood, inexorable, irresistible, to broader lands and better days!" The deal for the British bases shows that this was more than rhetorical exuberance; it shows that the effort to mix the affairs of Great Britain and this country has already rolled a long way.

For the people of the United States, this would be a serious matter at any time. For the British empire is far more than England, "mother of parliaments," or the self-governing dominions, or the British commonwealth of nations. It is an empire on which the sun never sets. It has imperialist commitments and imperialist responsibilities in India, Burma, Kashmir, Baluchistan, North Borneo, Sarawak, Ceylon, Aden, the Straits Settlements, the Federated Malay States, the five unfederated Malay

States, Hongkong, Papua, New Guinea, the Bismarck Archipelago, the New Hebrides, Fiji and at least thirty-five other islands of the South seas, Gambia, Sierra Leone, the Gold Coast, Nigeria, Togoland, the Cameroons, the Sudan, Kenya, Uganda, Tanganyika, Nyasaland, Rhodesia, Bechuanaland, Swaziland, Basutoland, Zanzibar, St. Helena, Tristan de Cunha, Mauritius, Prince Edward Island, Barbados, Tobago, Grenada, the Windward Islands, the Leeward Islands, British Guiana, the Falklands, other islands off the southern coast of South America, and a score or more other colonies which need not be listed. To become at any time a working partner in an imperialistic enterprise of this scope and with these liabilities—for the maintenance of such an empire involves liabilities—would be something which the American people should consider with the utmost caution.

But it is an infinitely more serious matter for the United States to assume the responsibilities of partnership with this far-flung empire now. The British empire is at war. If it wins this war, then it will seek to reestablish a political situation on the European continent over which it can maintain its old balance of power. It will expect its partner to help it do that. J. L. Garvin, writing in the *Sunday Observer* of London—a paper with which Lord Lothian had, at least until his departure for his post in Washington, most intimate relations—assures Britain that the United States will enter the war soon after the election. She will do this, Mr. Garvin asserts, as a measure of self-protection and "to clinch the total victory of freedom and assure the solidarity of a just peace." The "total victory" which Mr. Garvin looks toward is the victory by which Britain will again set up its paramountcy in Europe. H. N. Brailsford, a great English liberal journalist, is even more explicit. In inviting the United States to enter the war he is careful to point out that it will not be won until it has been carried back to the continent of Europe and the power of Britain's enemy "shattered at its center." The United States had one brief but bitter experience with the effort to establish the political destinies of Europe under "democratic" auspices at the end of a "victorious" war. There has not been a single responsible avowal of war aims to suggest that, in the event of Germany's defeat, the outcome of this war will be any less disillusioning.

But if Britain loses, what then? Then, according to Mr. Churchill's own forecast, supported now by the pledge covering the British fleet, the empire will transfer its capital to Canada and from a base in the new world will carry on the struggle to reconquer the old. There are indications that preparations for this shift of the empire's fighting base to Canada have already gone much farther than the general public is allowed to know. Thus, the usually well informed *Newsweek* reports that plans are complete for transfer of British government departments and royalty to Toronto (not Ottawa), with a subsequent strategy involving three main objects: "(1) a blockade along the Iceland-Greenland-Newfoundland-Bermuda-Guantanamo line to apply starvation pressure to the remaining British as well as the Continental peoples in the hope of inciting mass uprisings against the nazis; (2) bombing raids on German industry from Iceland and fleet bases, and (3) the mobilization of empire man power, raw materials and productive capacity for the 'reconquest of the old world.'" With a total white population of less than 25,000,000 in the dominions, it is obvious that a war from a North American base for the conquest of Europe would require a vast draft on some other source of man power than is now included in the empire. That source, it hardly needs to be pointed out, would have to be the United States.

Will the United States protect Canada from invasion? Certainly, if the danger of invasion is genuine. American public opinion in that case would be virtually unanimous in its demand for protective action. But any project to use Canada as the base for the recapture and reestablishment of a world empire presents an entirely different issue to the American people. To enter into a partnership with the empire at the very time when its chosen spokesman has envisaged the possibility of such a future is a policy which might well involve far more grave consequences for the United States than any decision this nation has so far made in all the 150 years of its conduct of foreign relations.

But what, it may be asked, has this to do with the charge that the deal for British bases, as carried through, strikes at the American system of government? The answer should be clear to any American who has even a rudimentary understanding of the government established by the Constitution. For one of the basic characteristics of our constitutional government, as every schoolboy should know, is that it provides for democratic control of major issues of foreign policy. It does this by granting power to the Senate to ratify or reject treaties with other nations. It is a striking fact that in his recent critical study of *The American Presidency,* this is the one present form of control over the executive which Professor Laski, of the University of London, approved. Proposing changes in most other respects, this British observer was sure that at least in the provision for a genuine legislative check on foreign policy the American system of government is superior to the British.

President Roosevelt, however, has scorned this fundamental concept of the Constitution. He has made the acquisition of these British bases, by which the United States becomes involved in relationships with the British empire which may change the whole course of its history, a matter for executive action alone. And a reading of the argument submitted by Attorney General Jackson, with its reliance on the opinion written by Justice Sutherland in the Curtiss-Wright case, fails to suggest any conceivable act committing the United States in a matter involving foreign relations which could not likewise be taken by the chief executive without congressional check. That is why the manner in which these British bases have been acquired for American use, while leaving title in British hands, is of such tremendous importance to the American system of government.

A bastion in our democratic ramparts has been smashed. A hole has been driven through the constitutional system provided at the republic's founding through which a self-willed executive can drive any foreign policy he may espouse. Four years ago, in a campaign speech at Chautauqua, Mr. Roosevelt in effect said that, despite Congress

and any laws which may be on the statute books, any president who is willing to bring on a war can do so. In the acquisition of the British bases Mr. Roosevelt, with almost equal clarity, has said that, despite Congress and all our constitutional provisions, any president who wants to take this nation into a working foreign alliance can do so. If this high-handed action of the executive is sustained, if it becomes a precedent for Mr. Roosevelt and his successors in the presidency, then the American constitutional conception of legislative control over foreign affairs is emptied of all meaning. And when that control goes, a distinctive and fundamental aspect of the American democratic process of government has gone with it.

The Man with the Bowler Hat

EDITOR THE CHRISTIAN CENTURY:

SIR: I remember reading the story told by George Blake, the Scottish novelist, of the launching of the Queen Mary. The most dramatic figure on the scene as he saw it was a sturdy man of Clydeside in the traditional bowler hat and familiar bow tie, standing on a little platform alone. He was the yard manager, the central figure on the stage. Upon him rested the responsibility for "hurtling thirty thousand tons of metal into a canal that was in breadth less than half the ship's length." His work done, he turned away and stood down; a tiny group of shipyard workers gave him a cheer, but the cameras did not turn his way. "There were so many thundering titles, so much gold braid, within the dais." The man with the bowler hat did not matter.

I like to think of him as a symbolic figure of the men who do so much of the work of the world for which others are decorated. I see in him the skillful inventor whose brains add considerable emoluments to men whose financial skill puts the invention on the market, the host of right-hand men who are unknown to the great heart of the public which nevertheless is awed by the immense ability of the nabobs of the city. I can see in him the representative of all good craftsmen since the world began, who live only in their works. I take off my hat to the Man with the Bowler Hat.

You perhaps may remember in your visits to Oxford an exquisite piece of fan tracery in stone above the stairs as you go up to Christ Church Hall. I was curious to discover what artist dreamed that vision of beauty and had the skill of hand to make his dream come true. As far as I could discover he was a London man, and his name was Smith, and that was all to be learned of him. That was in the seventeenth century, when there were fewer citizens with the ancient and honorable name of Smith than there are today in London; but there were enough of them to provide obscurity. I think in a wild burst of anachronism of that Smith as a man with a bowler hat.

I sometimes picture to myself a day in the city—any city—in which all the right-hand men, and especially the women, were missing from their posts. The man with the bowler hat on strike! I can see the lines of care deepening on the brows of the nabobs; I can mark a deep despair creeping upon the men of genius, who to the astonishment of the public superintend vast and intricate stores; and even statesmen peer anxiously through the window waiting for him to come! Reputations totter; thrones are imperiled; the wheels are stopping. And a cry goes round the walls and bulwarks, "We must have the Man with the Bowler Hat!"

I find this man in the pages of Holy Scripture. "A little town there was" (I am quoting Dr. Moffatt's translation) "with few men in it; and a great king attacked it. He invested it, and built great siege-work around it. However, a poor wise man was found within the town who saved it by skill. And not a soul remembered that poor man!" That is the same man. I am grateful to the Preacher for many things, but not least because he had eyes to see the hollowness of the standards by which honors are distributed. Happily the man with the bowler hat does not greatly care for the decorations. He "loves the game beyond the prize."

Probably it is well in the interests of the world that the man should be left to do his splendid work in the shipyard, still with his bowler hat and familiar bow tie. If he were taken from it and made a figure in society or the director of a board he might be missing from the scene in which with most happiness and usefulness he can spend his days. If others get the attention of the camera, he is at least spared that horror. If others get the applause, let them have it! There is something in the heart of that man standing on the little platform, watching the great ship go down into the water, which is not to be measured by silver nor can the gold of Ophir equal it.

Ever yours, after reading Ecclesiastes,

QUINTUS QUIZ.

VERSE

Futility

BEFORE a thousand shrines the host of kneeling people pray:
"O grant us peace and safety, Lord, forever and alway."
But does God hear and heed our words? Is he not very far
From folk who rise from praying to follow the paths to war?

C. ALLISON BURNHAM.

Lift Up Your Heads

IN this age of broken idols
The cross is held secure,
Raised to an absolute.
The Holy One shall never know corruption.
Until the evil sword
Can dent the solid inner sphere of love,
Or crack the crystal trumpet note of truth,
Man is not overthrown, nor is his work defeated.
O ye of little faith, look up!

EDITH LOVEJOY PIERCE.

The Church at Its Best

By D. P. McGeachy

THERE MAY BE those who would go so far as to think that I have been seeing the church at its worst. At any rate, I have been seeing the church as it plans and prays, and as it prepares for action. My vacation is being spent in the midst of denominational and interdenominational conferences. This is written at Montreat, the assembly grounds of the Presbyterians of my part of the world. Literally in sight across the valley is Blue Ridge where the Y. M. C. A. centers its activities. Hidden only by one intervening mountain range is Ridgecrest, the home of Southern Baptists. A few miles to the west is Junaluska with its thousands of Methodist leaders and workers. For a week I have been in the very heart of the ashram conducted under the auspices of the Federal Council of Churches with Stanley Jones and a picked company of men and women as teachers and guides. Certainly there is ground for saying that I have seen the church of my day as it plans and prays and as it prepares for action.

Frankly and lovingly let us ask something about the church at its best. Are we satisfied? Is there anything we can do to help the present world situation? H. G. Wells has a great phrase about "competent receivers of mankind's bankruptcy." Is the church of our day ready for such a receivership or for anything better? Gerald Heard, to whom I am much indebted, raises the question as to whether it may not take centuries to develop such a fitness either in individuals or in masses. May it be that there are those who think of our preventing that bankruptcy? We must not go off into any debate as to the imminence of collapse—our question is as to whether in any sense we are what we ought to be. Are we in line with the will of God as the early church was? Do we see life as Jesus saw it or are we those over whom he would weep as he wept over the men of his day, men who were wise as to weather but who were fools or worse as to the signs of their times?

Dealing with a World in Trouble

Unquestionably the world of this moment is in serious trouble. Is the current church prepared to make any offer or to render any adequate assistance? Are those extremists right who say that there is little we can do because history is hastening to a foretold doom and there is nothing for Christians but to wait gladly for a sign from heaven and for a divine intervention which will establish the Kingdom on earth with a visible king reigning at Jerusalem? Is the church a militant body and may a lost world turn to her for any real salvation in this desperate day? Or must such a question be answered with a sad yet definite negative?

There is no hesitation on my part in saying that in the Blue Ridge ashram I saw the church at its best. There is no clearer, no more prophetic voice in Christendom than that of Stanley Jones. Under his inspiration we saw an honest effort made to show the Kingdom of God in actual operation. Racial lines were broken and people of different races sat down together in complete brotherhood. Of course there were no denominational bickerings. We worked, we prayed, we studied in an effort to realize the experience of a band of men who followed a Man in Galilee nineteen hundred years ago. So far as I could see we did this honestly and without conscious reservation. We felt the fearful need of our world and we longed for its redemption and we asserted that in Jesus Christ this need could be met and this redemption attained. The Federal Council was speaking and acting and surely we were here in the very midst of the church at its best.

Not Equal to the Task

Let me say bluntly that I am not entirely happy as I take stock of the best in the church of our day. The church we know is not equal to her task. She would not fail in any ordinary time—but ours is not an ordinary time. We can direct and carry out an evangelistic campaign provided we do not read too much into the meaning of the word evangelism. We are probably equal to the task of securing more generous giving than we have ever known. We would even be willing to experiment carefully in the direction of cooperatives or government ownership of public utilities and basic resources. The church at her best is aware that changes must be made and within limits she is open to suggestion as to what those changes can be, but she is not ready for the day that is now upon us.

Our disease is fundamental and we are trying to heal the hurt of our people slightly. This is not said in anger. Nor is it a charge against others. It is a confession and it is made with equal sadness and love. The shortcoming that exists is not local but universal. It is true of the church at its best.

There is probably no finer body of Christian people than the Church of Scotland. Here for centuries Protestantism has had unhindered sway. Conditions in Edinburgh are as truly the fruits of the Protestant tree as conditions in Spain are the fruits of the Romish tree. And Scotch Presbyterianism has much over which to rejoice. Let us think on all that, but let us go on to remind ourselves that literally within sight of the Assembly Hall of the Scottish Church are tenements as pitiful as can be found anywhere, with swarms of people no better than Markham's "Man with the Hoe."

An Assumption and an Assertion

The most elegant home I know in Scotland is the home of a missionary doctor who grew rich in China and who then retired! I know that facts like that are used by opponents of foreign missions; that does not keep this case from being real. My whole point is that here in the church at its best stories like that can be true because the church at its best is not facing realities but is compromising terribly and fatally. I am simply trying to say that we are all guilty and that something fundamental must be done before we can look for the coming of the Kingdom.

I am making an assumption and also an assertion. The assumption is that the New Testament is still our standard and the assertion is that we are not even trying in any serious way to put that standard into practice. One curious thing about this assumption is that those who hold most literally to the New Testament and who fling all manner of charges against those who will not go with them in their literalness are no better than the rest of us in the matter of living after the letter or the spirit of the Book.

One of the most elaborate ceremonies on earth is the annual foot-washing by the pope in Rome. A gorgeous display of jewels and dainty fabrics is made by a well fed and comfortable group in obedience to the example and the command of a peasant Jew who had nowhere to lay his head and who was so scantily clad that his executioners had to gamble for the possession of the one garment he had that seemed worth the attention of the poverty stricken common soldiers of the Roman Empire! And before we cast any stones at Romanists let us give over putting stained glass windows in Protestant churches while hungry throngs go unfed in the shadow of our so-called sanctuaries.

My assumption is that we ought to be in some real sense a New Testament folk and my assertion is that we have long ago left off any endeavor to be anything of the kind.

Are Christians Like Jesus?

I take off my hat in honest respect before the average Christian congregation. There have never been finer people. They are law abiding, they are polite, they are comparatively generous, they are professedly reverent and in most cases they are tender-hearted and considerate. In the same sense that Roman soldiers or Indian warriors were brave, they are brave. But they are not like Jesus of Nazareth except in the sense that Seneca was like him, or Confucius.

I go back in all tender courtesy to the wonderful group with which I have been associated in our ashram. Those were delightful days because those were delightful American citizens. They came from probably twenty states and they ranged all the way from Quakers to high churchmen —and I loved the last one of them. I was not worthy to fasten the shoestring of the lowliest individual there. But I say in quiet obedience to the truth that they were not recognizably like Jesus. There were those who were feebly aware of this and who were making ineffectual gestures toward a correction of this anomaly. My feeling is that even at the best these gestures were not significant. In the things that really matter we were all ready to admit that Jesus lived in one world and we in another. We are no longer Christian save in name.

But has the average churchman any right to cast stones? Those who made up the ashram—these people I know at Montreat, Ridgecrest and Junaluska—all of us are living not dangerously but comfortably among that four per cent who have salaries and who take vacations and who send their children to college and who retire after a while with the assurance that if the world stands there will be at least bread in the basket and a few friends to bury us. What has all that in common with a life that ended on a cross? What do we know of following in the train of certain ones who climbed the steeps to heaven through peril, toil and pain, and who bowed their necks the stroke to feel or faced the lion's gory mane? Are we in any sense New Testament Christians?

Do We Want to be Tested?

Perhaps they are right who say that if we were put to the test we would display a heroism that would set us in line with the martyrs. I like to believe that and yet I am sure that is not the answer to my problem. My information leads me to say that we are doing all we possibly can to avoid being put to the test. We have gone on in our ease while the vast majority of our brethren live in poverty. We have presented arms at the command of the militarist and we are preparing to do so again.

Not even the ashram under the magnetic spell of Stanley Jones was ready for anything drastic or daring. We have no stern or rapturous convictions. We have no program that answers the cry of our day as the program of Jesus and the early church answered the cry of the first century. We are far from the fulfillment of the prophecy of Isaiah: "What shall one then answer the messengers of the nation? That the Lord hath founded Zion, and the poor of his people shall trust in it." The Acts of the Apostles is as foreign to our lives as is the record of the life of Mohammed. A proposal to pool ministers' salaries is always met by stony silence. Injustices to people of other races go on stubbornly in spite of the fact that our church members march in uncounted millions to the polls. Many of our church schools have a military department and more than one speaker to whom I have been listening was waiting to hear the command to join the army as an officer in the reserve corps.

How to Make Christian History

We are making history but it is not Christian history. We are trying many remedies but they are not the remedies that so gloriously turned the world upside down in the days of the apostles. Hear Dr. George P. Fisher as he quietly and carefully sums up those times: "It was the heroic age in the history of the church when, with no aid from an arm of flesh, the whole might of the Roman Empire was victoriously encountered by the unarmed and unresisting adherents of the Christian faith. Imperial Rome, the conqueror of the world, was herself overcome by the bands of Christian disciples, whose meek but dauntless courage was more than a match for all her power." Are Christians overcoming today or are they being overcome?

History does not repeat itself and we need to expect no literal imitation of the outward forms and manners of long dead people but until we catch again something of that spirit we shall not be the church at its best and the world will wait in vain the salvation of our God. When people of that sort begin to reappear they may be cast out by organized religion as Paul was cast out, but God is not greatly concerned with what we call organization. His church at its best may be a very different thing from this comfortable, militaristic, divided body which I have watched in its planning and praying and preparation this summer.

No Strikes On Him

By John Willoughby Cyrus

AT a special Chicago broadcast last spring of the popular radio forum, Town Meeting of the Air, one speaker was booed and applauded about equally by both clearly defined sides represented in the audience. The speaker was Henry L. Nunn, president of the Nunn-Bush Shoe Company of Milwaukee, Wisconsin. He was discussing the relations of labor and industrial management. The response of that audience is a measure of the unique point of view which Mr. Nunn holds. It is a point of view which does not fit easily into the habitual lines of thought of the two parties to contemporary industrial conflict.

Labor leaders are likely to consider Mr. Nunn too conservative, yet he is generally known as an enlightened employer and the average annual worker income in his plant is the highest in the industry. Employers are likely to think him harebrained and visionary, yet he will say frankly that much of labor's leadership is asinine in its policies and that a labor monopoly on wage fixing makes for a perilous rigidity in business. These are common reactions to a man who has never had a strike in the twenty-eight years of his company's business, and who, though arbitration is the ultimate appeal in any dispute, has never had actual resort to arbitration in any difference between management and workers.

Suspected by Both Sides

These reactions are easily explained. Labor is suspicious of any man who says that the wage scale must be flexible —for downward as well as upward revision; that the demand for higher wage rates and fewer working hours is neither a fundamental nor a realistic attack upon the problem; and that labor ought to accept and admit an inevitable share of the risk in production. For it must be admitted that these are opinions held by some men whose attitudes toward labor are ruthless, distrustful and uncompromising. Employers are slow to accept a man who says that collective action by labor is a necessity, who believes in a closed shop, and who says the first thing management must do to have industrial peace is to renounce all arbitrary authority. This seems to them to represent a loss of face for management and to open the way for a quick transfer of authority to their workers.

But in and around Milwaukee Mr. Nunn is becoming something of a living legend. At least he has become an example of good management who stands out alone, who does not find the typical chamber of commerce or service club attitude congenial to his economic and sociological thinking, and whose independent union seems immune to national organization. There are stories about area organizers who say he is the real thing, and of union representatives in other cities who tell their management that something like Mr. Nunn would suit them fine. The community is beginning to know him at last as an employer who believes in and practices democracy in industry. Business men shake their heads and say they don't see how he does it, or pass off his fifty-two pay check plan as a solution peculiarly fitted to his plant or dependent for its success upon his personality.

A Principle of Relationship

Actually there is no mystery about this business or its successful labor relations. The distinctiveness of Mr. Nunn's position rests on a principle of relationship between workers and management in business, worked out specifically in terms of a principle of compensation, a conception of management and a method for the peaceful settlement of disputes. Mr. Nunn has a hard time getting people to understand that the heart of his plan is a principle of *relationship* and that an intangible such as this may have both immediate and ultimate values.

In 1935 Mr. Nunn entered into a contract with his regular production workers to pay them fifty-two times a year regardless of lay-offs. This plan was based on the discovery that over a previous ten-year period workers in the Nunn-Bush plant had received an almost constant percentage of the wholesale value of production as compensation—just under twenty per cent. At the start of the plan this was increased to twenty per cent. This percentage of the estimated production for a year, broken down on the basis of an average week, yields not a wage rate but a differential rate to be used as a base for adjusting compensation to production.

This shows what Henry Nunn considers to be a fundamental attack upon the evils of business fluctuations. By this flexible arrangement he overcomes the lag of wages behind prices when business is in an upswing; by the same machinery the weekly check is reduced when prices fall, thus avoiding the losses labor suffers under the wage system when its unwillingness to accept lower wage rates results in lay-offs or shut-downs. Since the first contract was signed in 1935 the Nunn-Bush plant has shown a more stable production flow than in any previous best year of the business. Mr. Nunn believes there is a direct causal connection here.

Remuneration for Production

More important than this flexible adjustment, however, is the emergence of a basic principle of compensation. Mr. Nunn describes his plan as "a method of safeguarding the interests of production employees through self-adjusting, continuous remuneration based directly on product value." He believes that what labor needs most is continuity of pay at a fair level with a fairly stable expectancy of a year's total compensation. The principle of compensation, then, is this: continuity of remuneration based upon a proportionate share in the value of production. And this principle exposes the important and basic principle of relationship between labor and management, namely, that labor is a partner with management in the employ and service of the consumer. It is a principle of mutual obligations and rights, and it is only on this prin-

ciple, Mr. Nunn thinks, that labor ceases to be a commodity.

This element of mutuality demands a change in the attitude of both partners. A mere palliative for possible labor antagonism is not intended. The relationship, to be sure, requires a fuller understanding of the problems of management on the part of the worker. But beyond this it involves a genuine change in the attitude of management itself. Under the usual conception management, employed by capital, tends to feel a sole obligation toward capital. Labor is one of the tools which management uses to meet that obligation. In the Nunn-Bush scheme of things management is equally obligated to and responsible for the worker. Actual experience in the Nunn-Bush plant bears out the fact that these are not the honeyed words of cooperation that never gets beyond the stage of paper preliminaries.

Some comparative statistics will be interesting at this point. During the period from 1929 to 1935 the combined report of all manufacturing corporations issued by the National Industrial Conference board showed the following percentages of total return paid to employees, management and capital: employees, 80.6 per cent; management, 8.9 per cent; capital, 10.5 per cent. In 1937, which allows for two years' operation of the Nunn plan, the Nunn-Bush Company paid to employees, 86.66 per cent; to management, 2.5 per cent; to capital, 10.5 per cent. On the basis of Mr. Nunn's experience that under the wage system labor receives a regular percentage of total production value, these percentages for general industry are not likely to have changed in the past five years. Furthermore, employees in the Nunn-Bush plant have had the added advantage of regularity of pay.

Will He Go Broke?

More than once when I have reached the point of desperation in my feeble efforts to argue the case of labor with an employer, I have asked, "But what about Mr. Nunn?" The reply has been either, "Oh, that is a peculiar case," or, "He'll go broke sooner or later." The answer to this latter objection is especially interesting. When the Nunn-Bush Company incorporated in 1912, twenty other shoe manufacturers were in operation in Milwaukee. Today only three of those remain in business. The other seventeen either lost all their capital, or were forced to liquidate to save what they could. None of them so far as I know entertained the constructive purposes which have characterized the Nunn-Bush history.

But there is another half of the story earlier than, and basic to, the present success of this unusual plan. Not knowing it, labor leaders might well raise their eyebrows skeptically over a plan which provided for scaling down workers' compensation with a drop in prices. That this is possible without arbitrary action on the part of management goes back to 1915, three years after incorporation of the business. In that year the management called the workers together and voluntarily relinquished the right to fire. From that time no man has been discharged until his case has been reviewed and sanctioned by his fellow workers. This startling innovation made convincingly real Mr. Nunn's absolutely basic principle of "no arbitrariness in management." This principle has been extended to every phase of operations, and to the absolute provision that the ultimate appeal in any dispute is to be some form of arbitration.

Collective Bargaining

Workers' organization began in the early years and developed from an informal loose grouping into a genuine independent union which hires its own full-time business agent either from the working force or from outside the plant. Mr. Nunn's own views on organization are instructive to a real understanding of his point of view. In reviewing his business history he has said: "It is at that point in any business—when management finds it necessary to employ executive intermediaries—that the labor problem begins. It is my judgment that when this point of employing agents of management is reached in any industry collective action on the part of the workers in that industry becomes necessary." He believes in a closed shop because he wants to bargain with his employees as a unit. He values their solidarity.

Nor can their union be passed off as a typical company union. It is in no sense dominated. The company's books are as open as a Protestant Bible, probably more so. A change in the weekly check, whether up or down—and changes have been made both ways—or in the average work week, is made by management and labor together and is not imposed by either party. Likewise the percentages which go to workers, management and capital are agreed to by both parties. Mr. Nunn believes it is a universally valid principle that fair-mindedness begets fair-mindedness. When he thinks he is right, then he thinks he can convince his men, and if he cannot, he is willing to arbitrate the difference.

He resents the application to his plan of such descriptive terms as paternalism or profit-sharing. "Labor doesn't want favors or concessions; labor wants what is its right," he says. And its right is a proportionate share in production. Therefore, when compensation is revised upward, and weekly checks are increased, the increase is in no sense a gift, a bonus or a share in profits. It is just what he says is labor's right, a proportionate share of production already determined and automatically adjusted, and his workers know that is what it is.

A short time ago members of the working force became interested in affiliating with a national organization. Mr. Nunn said it was all right with him if they would all join. He invited the A. F. of L. organizer to present his case in the company dining and social hall on the top floor of the building. The workers voted to retain their independent union.

Removing Fear the Secret

It is a rewarding experience to listen to Mr. Nunn talk leisurely about his position. "It is really so simple," he will say, "that I don't see why employers can't see it. As soon as you remove arbitrariness from industry, as soon as you make arbitration the ultimate appeal, then you have removed fear from the employee's mind, and there is no occasion for violence from either side." He likes to extend this conception to the problem of international peace. He sees arbitrary national sovereignty as the root of the difficulty. This conception is more than a mere artificial con-

struct as he sees it. It is a method which gives truth a chance.

I asked him what he thought had motivated him in the practical changes he has brought about through this fundamental conception of relationship. "Well," he said, "of course I did want to see labor get a fairer deal. But I wanted to make money, too. I don't think there was any pure altruism about it. What I really wanted was peace, and if I couldn't get it, I didn't want to be in business."

It is amazing that an industry with a nation-wide distribution of its product, with warehouses on both coasts, has never had a strike in twenty-eight years of life. But it is more amazing that with arbitration as the ultimate appeal in any difference, no dispute between management and employees has ever been arbitrated. Once it almost came to that point. Some new shop machinery had been installed and there was an argument over what production speed should be expected with the new equipment. The workers thought it should be lower than with the former equipment; management thought it should be the same. Representatives of both parties made careful observations of this type of machinery in use in other plants, and talked it over. Several votes showed them still evenly divided. The next step was arbitration. Finally Henry Nunn said, "We've never had to arbitrate anything yet. I hate to spoil our record. I don't think this is terribly important. I'll change my vote and vote with the workers." This left still to be decided the specific production rate expected. The chairman of the workers' committee stood up: "Well, that's settled. We've decided to leave it up to Mr. Nunn to say what exactly is to be expected of us."

Henry Nunn has peace in his business. But it is a peace which is not doctrinaire or static or visionary. It began with a philosophy of relationship and a method. He confesses quite frankly that he didn't know in the early years what kind of organization he was heading toward. That is the way it began and it has emerged in the plan that has been sketchily described above. Given this beginning it is a peace which is progressively realized not by a predetermined ideal plan, but in successive concrete situations in which labor and management are partners in a business enterprise.

A Christianity With Many Gods?

By Harold E. Fey

NOT LONG AGO the Methodist Church in Japan elected a new bishop. This it had a right to do, as the church is independent and manages its own affairs. People familiar with the simple admonitions of the New Testament concerning the behavior and duties of bishops were hardly prepared, however, for what Bishop Yoshimune Abe quickly did. Almost his first act was to visit a pagan shrine for worship. He took with him the chairman of the committee which the church had appointed to celebrate the observance of the founding of the Japanese empire by the sun goddess 2,600 years ago, and also the head of the financial department of the church and the leading man in the most influential conference of the church. They went to visit the great imperial shrine at Ise, the Mecca of Shintoism. There are kept the mirror and the sword, two of the three so-called "sacred treasures" which the sun goddess herself is supposed to have given the divine ancestors of that "living God," the emperor of Japan. Arrived at Ise, the official head of the Methodist Church in Japan and his three leading men proceeded, according to the *Japan Christian Quarterly,* to "report the denomination's plans for observing the 2600th anniversary of the empire's founding." The only thing at Ise to which they could report is the supposed presence of Amaterasu Omikami, the sun goddess, within the shrine.

This year Japan is straining every effort to "end the China affair," which has ceased to be enjoyable even for the military. The people are suffering severe hardships, there being a great shortage of food and all sorts of imports, such as cotton for clothing. They are heartily sick of forever running, as one newspaper said, in a race whose goal constantly recedes. Further, they see what a huge opportunity the European war is providing for colonial loot in Asia and they grieve that they are in no position to capitalize on it. Also this happens to be the year set by the national savants for the celebration of the 2600th anniversary of the founding of the nation. So nearly everybody who holds any sort of office is expected to visit the shrine at Ise to report what his organization is doing fittingly to observe the sacred occasion and incidentally to win a victory in China and to pull the country out of the predicament into which it has fallen.

Christians to the Shrines!

The pious action of Bishop Abe was therefore warmly approved by nationalists of all sorts. Most Christians accepted it as proof that Christianity has at last become indigenous in Japan. True, the missionaries did not approve, but they were not consulted, and some unimportant fundamentalists muttered "idolatry," but nobody pays any attention to them. Since that time Congregationalist, Disciple and ministers of other churches have visited Ise to "report" and to "pay respects" and to "worship." Other delegations have gone to the Kashiwara shrine, where the first emperor is supposed to be entombed, and to the Yasukuni shrine, Tokyo, where the spirits of the war dead are "deified." It is common for Christian schools to visit shrines for "worship," although they maintain that this worship is different from worship in church.

The meaning of this worship is a matter of dispute, but few would doubt that the relation of Christianity to the state cult of the sun goddess and to the nationalistic deification of the emperor comes to a head in what is called the "shrine question." Shrine visitation by Christians is now an established convention. It has long been done by some, but since the outbreak of the China war in 1937 it

has been stimulated by the state and has become a widespread and generally accepted practice. The predominant view of Japanese Christians as to the meaning of this worship to them is set forth by the professor of religions in a prominent theological seminary. "The shrines are places where we pay homage and worship our ancestors, the greatest of whom is enshrined at Ise," says the Rev. Antei Hiyane of Aoyama Gakuin Theological School. He is of course referring to the sun goddess, whom it would appear that a Christian, in loyalty both to God and to the truth, must of necessity brand as a pagan myth. But not this Japanese Christian. "All such shrines are an expression of our national faith. . . . We Christians respect these shrines." Homage, worship, faith—this is the language of religion. And it is used by a "Christian" who acknowledges that he, in company with others of his race, is descended from the sun goddess and who "worships" at her pagan shrine.

The Bishop Explains

I was received with genuine Christian courtesy by Bishop Abe in Tokyo last May. Questioned about his visit to Ise, he said he was glad to explain. He had no regrets for having gone; he had done it perhaps ten times before, once as president of a Christian college, and expected to go again "next month." "Every Japanese should go," he said. He said that he had not been sent by his church and that he had not gone as a result of pressure from nationalist sources. He went as an individual citizen, not to report to the sun goddess his election to office, as is done by all high Japanese officials. He did not explain how other church leaders happened to be with him, or the relation of the pilgrimage to the 2600th anniversary.

Asked just what spiritual significance the visit to the shrine had for him, he said it was difficult to interpret to anybody who was not a Japanese. He said that "when I stand in front of the shrine at Ise, I feel differently from the way I feel at any other place. Here the Ancestor of my nation is enshrined. I feel a great sense of peace, of inexpressible sacredness, of oneness with the Ancestor of my country and my own ancestors. I am moved with a feeling of holiness, of piety. My spirit worships, but this is not religion. It is respect, adoration. When standing in worship at Ise, I asked myself whether it was fitting for a bishop of the Christian church to be here. My heart answered, 'Yes.' I cannot explain why I feel this sacredness and piety at Ise. It is different when I officiate at the Lord's Supper in church. That is the God of my faith, not the Ancestor of my nation. I would encourage any Japanese to visit Ise, for it is a holy place."

He went on to say that since the outbreak of the China "incident" Christianity in Japan had at last become indigenous. The new national religious organizations law recognizes Christianity on a basis of equality with Shinto and Buddhism. Most important, the wholehearted support which Japanese Christians are giving to the "national policy" of settlement of the China "affair" and the establishment of the "New Order in East Asia" has proved to the nation at large that Christianity is no longer a foreign religion. Once it was, according to the bishop, *obeizon* —dependent on America and Europe. Up until the beginning of the war there was prejudice against Christianity. This is no longer true. The war is bringing a spiritual revival in Japan. People are more willing to listen to Christian evangelists than ever before. The bishop himself, he said, spends much time conducting evangelistic meetings.

Worshiping Other Gods

As I sat talking with this alert, charming and friendly man, whose goodness as seen in his face confirms his reputation, I found it hard to believe what my ears told me he was saying. I tried to classify his words about his feeling at the shrine under such categories as aesthetic feeling, historical perspective, family loyalty. But without success. It was too obvious that what he was feeling and expressing was a *religious experience*. The glow of his features, the emotional mysticism of his voice, the evangelical enthusiasm of his manner, did not come from history or aesthetics. His lyrical language was the speech of a devotee. His fervor was the spirit of a disciple. He was talking about worship, about communion with the unseen, about the buoyant lift of a sustaining fellowship with all those who are united with him in faith at the "holy place."

But this Christian bishop was not talking about worshiping God, the King of Kings and the Lord of Lords, who said long ago, "Thou shalt have no other gods before me." He was talking about worshiping at Ise, the shrine of the sun goddess who never existed on earth or in heaven or hell or anywhere else except in an essentially polytheistic and unchristian imagination. He was not moved by God, the father of our Lord Jesus Christ, but by Amaterasu Omikami, the supposed ancestress of Hirohito, the emperor of Japan, whom the Japanese regard as the "living God." His spirit was united in communion, not with the faithful fellowship of the Christian church past and present in all lands, but with those who join to carry on the emperor cult in one land. One can only hope that the awakening that has come to bishops in other countries after they have been carried away by wartime nationalist hysteria may not be too long delayed in the case of Bishop Abe.

Shintoism Absorbing Christianity

Is it surprising that a Shinto leader can boast, "The universalism of Christianity is being reconciled with the nationalism of Japan. May I not regard this as indicating the tendency of Christianity to draw nearer to Shinto?" Professor D. C. Holtom's sober words could be of great assistance to the bishop were he to try accurately to diagnose his experience at Ise. Dr. Holtom is the leading non-Japanese authority on Shinto. He writes: "There is no definition of religion known to religious science under which state Shinto, either as a whole or in part, may not be given legitimate classification as a genuine religion. . . . Contemporary state Shinto possesses all the primary aspects of religion. . . . The sacred furnishings of an organized cultus appear on an imposing scale in the carefully articulated system of tens of thousands of shrines, in the thousands of priests, and in the punctiliously executed state ceremonies and their accompaniments of sacred acts and words. Sacred beliefs underlie these sacred rituals—beliefs in the continued existence in the spirit world of the guardian ancestral *kami* (spirit), in the efficacy of prayer and offerings, in the sacred mission of the Japanese race

and in the eternity of the emperor-centered state. Finally, a sacred ethic gives practical utility to the ceremonial and rationality to the myth—an ethic which exalts, as the imperatives of good citizenship, an unquestioning obedience and all-surrendering loyalty, which, on the one hand, subordinates the individual, and on the other, magnifies and worships the state."

Always a Shintoist

Professor Kato, the leading Japanese Shinto scholar, puts the matter as bluntly as does Dr. Holtom when he says that Shinto is "the religion of the heart and life of every Japanese, male and female, high and low, old and young, educated and illiterate. For this reason a Japanese never ceases to be a Shintoist, an inborn and steadfast holder of the national faith of the way of the gods as a group religion, as distinguished from a personal or individual religion, even though he may accept the tenets of Buddhism or Confucianism—probably Christianity here in Japan not being excepted—as his personal or individual religion. In effect, this means that rejection of Shinto by a Japanese would signify treachery to the empire and disloyalty to the Divine Ruler."

Occasionally somebody in Japan remembers that the first chapter of Christianity's history in that nation spoke a far different language concerning compromise of principle than that which is spoken today. The first Christian church in Japan was in process of being exterminated about the time the Pilgrim Fathers landed in America because it refused to make the compromise which is now almost universal. From numbers which almost equaled those of the present Japanese Christian community, the first Christian community of around 200,000 was annihilated during the reign of the emperor Hideyoshi, who began the persecution in 1587, and his successor, who carried it on until the final slaughter of some 20,000 in 1637. And the issue then was not greatly different from the issue now, namely, the question of monotheism or polytheism.

"Christianity must not be preached in Nippon which is the chosen land of the gods," reads the 1587 interdict. A letter of Francis Xavier, dated January 29, 1552, relates that the townspeople of Yamaguchi used to shout when they would see the Christian padres coming, "Oh! there come the fellows who urge us to believe in God, the Creator." Fifty years later the issue was the same when an old man made up his mind to suffer death rather than to blaspheme against God. He died saying, "If it is an honor to die for the sake of one's (earthly) lord, it must be a greater honor to suffer death in the cause of the Lord of Lords who sacrificed his life in behalf of ourselves." In those days men and women were torn apart by oxen, broken on cart wheels, cut in pieces by handsaws, steamed to death in hot springs. Nobility and commoners, city dwellers and farmers, "suffered death calmly for the sake of their Christian faith, evincing no resentment against anyone, but, on the contrary, offering prayers for the sake of their persecutors."

The present church seems to have forgotten and forsaken this heritage. But today's writers on *bushido*, the mythical code of Samurai chivalry, recall the unbreakable spirit of these Christian martyrs and try to explain it as "mainly due to the unique idea and sentiment of bushido"! What a pity they can find in the present Christian church so little that can help them properly to identify this world-changing power.

But perhaps they may soon be enlightened. Kagawa has just been arrested. *Time* reports that Bishop Abe is to be the head of a new united, nationalist Christian church. The final article in this series on Christianity in Japan will discuss these developments.

BOOKS

Are the Poets Wise Guides?

THE SPIRITUAL ASPECTS OF THE NEW POETRY. *By Amos N. Wilder. Harper & Brothers, $2.50.*

IT IS NOT EASY to deal both fairly and intelligently with any branch of "modernist" art. If you are yourself a person of pronounced modernist tendencies, you approach it with the presupposition that it is wonderful, that whatever is "traditional" is dead, and that modernism holds the field of the present and the key to the future. If your intellectual tastes and habits ally you with the traditional group, you are probably bewildered and therefore enraged by the modernistic output, besides being annoyed by the arrogance of the claims that are made for it, and there is more than an even chance that, since you do not understand its language and have too much contempt for it to learn it, you do not know what it is all about.

The "new poetry"—meaning poetry since 1914 which is experimental in the sense of ignoring the older canons of form and style—falls within the category of modernist art, though naturally its distinguishing characteristics are different from those which mark modernist painting and sculpture. Mr. Wilder has a rare combination of qualifications for the task of assaying its spiritual significance. First, he stands within the main tradition of intellectual, religious and artistic orthodoxy; he has some standards of spiritual value that are more than mere personal predilections; and he can see the new against the background of the permanent. Second, his mind, while orthodox, is not ossified; he has no prejudice against novel forms of expression; and he has a profound respect for the realities of spiritual experience in whatever modes they may be expressed. And third, he has taken the trouble to study these new poets seriously and sympathetically; he has learned their language; and he has considered it more important to understand what they are saying than to indulge any private dislike he may have felt for either their manner or their matter. He is therefore an unprejudiced and well informed interpreter. The appearance of a critic similarly qualified is, I believe, something that has not occurred before in precisely this field of inquiry.

It is impossible to summarize all Mr. Wilder's findings. For one thing, he finds in the best of the new poets a great earnestness, a sense of deep spiritual need, and an honest facing of certain aspects of man's nature and experience which the earlier and more optimistic poets found it more convenient to ignore or perhaps never even suspected. He

finds some of them giving up the problem and ending against a blank wall of negation, others seeking the deeper meanings of life in devious and obscure paths—old earth-rooted religions, Celtic mythology, nature cults, quasi- or pseudo-Catholicism, Marxism, symbolism—or in social objectives conceived in revolutionary or proletarian terms.

The retreat from rationality is not confined to the poets, though it is conspicuously represented among them. "What affirmations are attained," says Mr. Wilder, "will come out of the general movement of irrationalism, which is so characteristic of today. In philosophy, vitalism and pragmatism; in theology, Kierkegaard and Barth; in psychology, the incursions of the unconscious—in all, the reason is decried and men look for reality in other ways. Myths, symbols, mandalas, dreams are the best conveyers of meaning. The dynamic but dangerous and undiscriminated powers of the unconscious become the clues to reality." To his healthy mind these do not seem the most promising avenues to significant truth. Basic to his own thought is "the essential Puritan and Christian discovery of autonomous and responsible personality."

This phrase expresses the point of view from which the author evaluates these and all other systems of thought or symbol that are offered for man's spiritual guidance. It is of the essence of "the classical Christian tradition." No reactionary in theology and no spokesman for any return of authoritarianism in doctrine, he has the courage to declare that the way of salvation for man and for art is continuous with this tradition. The paths of escape are alluring to poets, but they lead nowhere. The issues of life must be fought out "on the exposed and hazardous front where the Protestant tradition is today reshaping itself in both theology and life, and where it is passing beyond Protestantism into something new."

W. E. Garrison.

Books in Brief

The Gap of Brightness. *By F. R. Higgins. The Macmillan Company, $1.25.*

Higgins is one of the younger members of that school of Irish poets whose father superior was W. B. Yeats. He is worthy of the high company in which that places him. Like a true lyric poet he scorns the rationalities of mere prose. Meanings are not always obvious, but feelings are unmistakable. Sparkling and revealing phrases are sprinkled through his lines, of which some are enigmatical but none is dull. It is noticeable that form has been carefully studied even in those poems which at first glance seem irregular, and that assonance is often substituted for rhyme. In imagination, in mingling of tenderness and hilarity, this man has a genuine gift of Irish song.

Democracy and the Third Term. *By Fred Rodell. Howell, Soskin & Co., $1.50.*

Correctly described as "a handbook for both sides," Mr. Rodell's informed and unbiased discussion of the third-term question perhaps performs its greatest service in warning both sides away from the fallacious arguments with which they are tempted to support their positions, and in pitching the whole political debate of 1940 on a high plane of calm intelligence. Specifically, he makes it clear by a series of brief but sound historical studies, that since the Constitutional Convention of 1787 the question of a third presidential term has been discussed never as a purely general proposition but always in relation to some definite candidate or some particular situation. Adherents of the two-term tradition have, to be sure, often represented it as having no less universality than a law of nature or the Ten Commandments, but what they meant was that they were opposed to the continuance of the incumbent in office. Many statesmen have doubtless sincerely believed they were uttering an immutable principle when they declared a third term to be absolutely contrary to the American system. And many, having said this in the most sweeping terms when candidate X was the threat, have later scuttled the principle to support candidate Y. The fact is that no such "principle" exists. Every case must be decided on its merits. Just now the question before the country is not whether a third term is *always* dangerous but whether, all things being as they are in 1940, it is wise to give a third term to the man now in the White House. Mr. Rodell's little book does not give the answer, but it will help to keep the citizen's partisan blood pressure normal while he is seeking the answer for himself.

Church and State in Russia, 1900-1917. *By John Shelton Curtiss. Columbia University Press, $4.00.*

This is a carefully documented study of the last years of the Russian church before the revolution of 1917 brought about its downfall along with that of the corrupt tsarist state with which it had identified its life. The author of this very readable volume, who has done his work with original sources, much of it in Russia, shows that the Orthodox Church had received clear warning from the revolution of 1905 to set its house in order. But the signals went unheeded and the intervening dozen years of wasted opportunity were climaxed by the unspeakable Rasputin's sway over both church and state. Even when he was assassinated a few months before the collapse, to the general rejoicing of the people, the church did not change, but spent its last days in futile and petty routine, ungraced by an act of honest penitence or a word of sincere confession. This book shows how church bureaucracy can continue right up to the moment of doom filling its coffers with money, cultivating persons of influence, manipulating the mechanisms of power, and losing nothing but its own soul and the souls of the people. Required reading for those who are trying to see through this time of confusion what the church is contributing or failing to contribute to the salvation of Western civilization.

Books Received

The Cock of Heaven. By Elder Olson. Macmillan, $2.00. (To be reviewed.)

Moral Leaders. By Edward Howard Griggs. Abingdon, $2.00. Brief biographies of Socrates, St. Francis, Erasmus, Carlyle, Emerson and Tolstoy, interpretative as well as factual, with stress upon the qualities of moral leadership. The inclusion of Erasmus shows that this concept is used in no narrow sense.

Principles of Teaching for Christian Teachers. By C. B. Eavey. Zondervan, $2.75. The author, who is professor of education and psychology in Wheaton College, aims to combine scientific method with an evangelical Christian emphasis. His book is designed especially for use as a text in courses for the training of Christian teachers in Bible institutes, seminaries and colleges.

Have You Met These Women? By Harold John Ockenga. Zondervan, $1.00. A series of sermons on women of the Bible by the pastor of Park Street Congregational Church, Boston.

Worshipers of the Silver Screen. By Lester F. Sumrall. Zondervan, 25 cents. A blast against the movies, with foreword by a "converted movie actress."

The War of the "Ages" and other Essays. By Dan Gilbert. Zondervan, 35 cents. Alarms against the evils of socialism, communism, radicalism in the schools, a planned economy and all departures from "the American ideal of individualism."

Guess Till You Miss, A Bible Game. Zondervan, $1.00. Two

large charts and a pamphlet with questions and a key to the answers.

Let the Church Be the Church. By Elmer George Homrighausen. Abingdon, $2.00. (To be reviewed.)

The Christian Fellowship. By Nels F. S. Ferré. Harpers, $2.00. (To be reviewed.)

Book of Wisdom. By Robert A. Simmons. Christopher, $3.00. The more one sees of these modern one-man books of proverbs, the higher becomes one's regard for Solomon.

Law and Love, A Study of the Christian Ethic. By T. E. Jessop. Macmillan, $2.25. Though Jesus was "a great moral teacher," he was far more critical of the good people than of the bad people of his time. He was a friend of sinners while calling them to repentance, but denounced the cold and the self-righteous. The effect of his teaching was not to improve morality by a better enforcement of the moral law, but to revolutionize it by introducing a new kind of law which was scarcely a law at all but a principle and a motive—love. This concept the author, who is professor of philosophy in University College of Hull, England, develops in a book of thoughtful substance and beautifully unstilted style.

Along Life's Pathway. By Earl Knebel. Fortuny's, $1.00. Short essays on various topics.

To a Young Man in Search of God. By Duncan Williams. Fortuny's, $1.00. A 16-page pamphlet, not so much a guide in the search for God as a letter of advice about Catholic-Protestant mixed marriage.

My Vanished Africa. By Peter W. Rainier. Yale University Press, $2.75. (To be reviewed.)

Law as Logic and Experience. By Max Radin. Yale University Press, $2.00. The latest series of Storrs lectures at Yale Law School. It deals with the interrelations of two aspects of law—its conceptual, logical and, one might almost say, mathematical side, and its realistic, flexible character which follows from the fact that the interests of human beings, with which it deals, can never be perfectly reduced to logical formulas. It is full of modern instances, but the "wise saws" are replaced by wise interpretations of the nature of man and society.

As the Seed is Sown. By Christine Parmenter. Crowell, $2.50. A novel directed chiefly against divorce. The central figure is the child of divorced and remarried parents. These words, near the end, express the theme: "It is the rift between those two he loves so much which makes Lee distrustful of any permanence. The psychiatrists would call it a complex, I dare say; but it was caused by the selfishness of his father and mother." But Lee came through all right at last.

Protestant Beliefs. By Paul Simpson McElroy. Abingdon, 50 cents. This seems an ambitious undertaking, but it has been carried through admirably, with no timid avoidance of hard questions and no oversimplification of the answers, and with full recognition of the wide range of opinions among Protestants. This little book—110 pages, with bibliographies and questions—should be widely used in classes and study groups. Any class of older young people or of adults could profitably use it.

The Use of Candles in Christian Fellowship. By William H. Leach. Goodenough & Woglom, 296 Broadway, New York. The editor of *Church Management* discusses the symbolic use of candles in Protestant services, with outlines of many types of services in which they may be employed. A beautiful little volume. (Price not stated; at a guess, about a dollar.)

Young Mac of Fort Vancouver. By Mary Jane Carr. Crowell, $2.00. A good story of fur-trading days in the northwest, for boys.

Chuck Martinez. By Priscilla Holton. Longmans, $2.00. Mexican by blood but U.S. American by training, Chuck goes to Mexico for a year and has an exciting time discovering his native country.

Without Valour. By Laura Long. Longmans, $2.00. Story of life in an Indiana town during the Civil War, as seen and lived by a boy just a little too young to fight.

Black Fire. By Vovelle Newcomb. Longmans, $2.50. The story of Henri Christophe of Haiti is here retold, slightly fictionized in form and romanticized in substance. Even the bare historic facts are bizarre.

Jesus and His Friends. By Mary Alice Jones. Rand McNally & Co., 50 cents. Stories of Jesus in his relations with his disciples and with the people they met on their journeys, skillfully told for children and illustrated.

The Crooked Man. By Emily Barto. *Saint Anthony's Pig.* By Isabel de Palencia. Longmans, 75 cents each. Picture-story books for tots.

This Death Was Murder. By March Evermay. Macmillan, $2.00. (To be published Sept. 24.)

The Curriculum of the Common School. By Henry C. Morrison. University of Chicago Press, $4.00. (To be reviewed.)

CORRESPONDENCE

From One Illusion to Another

EDITOR THE CHRISTIAN CENTURY:

SIR: In your editorial of September 4 you quote an article of mine, written in November, to defend your position as against that of the statement, "The Christian Consensus Regarding the European War." That statement had said that "on the issues involved [in the war] no Christian can remain neutral." In answer to that you quote some words of mine to the effect that if we think not in terms of the immediate causes of the war but in terms of its probable consequences it is "a meaningless tragedy which will waste British and French and German and Polish blood to no good end and bring Europe near to chaos with its morale so broken that the democratic institutions suspended by the war cannot be revived." What you seem to suggest is that we should adhere rigorously to a policy of neutrality because we can expect only evil from the victory of either side in the war.

It is rather humiliating to confess it but I wrote those words when I was living under an illusion. It was the illusion that the most that we had to fear was an exhausting stalemate or a victory for the Allies. I did not face the fact then that a German victory was a real danger. Nor did I realize that a German victory would mean something new to modern men—the extension of political tyranny by means of military conquest. This is something far worse than, for example, the Versailles settlement. Evil as that settlement was, it did not expose the people of the defeated nations to the secret police of the victors. It did not establish a French or British political tyranny over central Europe wiping out all cultural and religious freedom. It did not destroy the capacity to recuperate! The events since May 10 have opened my eyes to new possibilities which I should have foreseen in November when I wrote the article from which you quote. At best the outcome of this war will be terrible beyond description, but if Hitler can now be stopped there will be an element of flexibility in the situation on which some hope can be based.

The defense of Britain is now the last chance to preserve a foothold for human freedom in Europe. It is even the last chance to preserve one church in Europe in which it will be possible to preach a Christian message that is relevant to society. The defense of Britain is also the last chance to keep the nazis from so consolidating their power in Europe that they can become a threat to this hemisphere. The argument that Britain will lose its democracy in the struggle and that therefore it makes relatively little difference who wins is not borne out by actual developments. As you say in your editorial of August 28, "Virtually unanimous testimony tells of a new sense of human values and a new social solidarity" in Britain.

If I leave the matter there, you will doubtless charge me with being "cryptic," I should say quite frankly that I think that your preoccupation with the technical status of neutrality as opposed

to belligerency is irrelevant to the realities of the situation. To remain neutral in the strict sense would be the most dangerous policy from the point of view of our own involvement in war in the next decade. If Hitler can be stopped now, we will be able to choose our future policy freely without having war forced upon us. It is possible now for us to choose a course which might be called "selective intervention." The defense of Britain is a cause so obviously just, so clearly in the interests of human freedom and in the interests of American security that we should lend the maximum aid to it that is consistent with our freedom of action in case Britain later seeks to invade the continent. Where there is still a chance to prevent the extension of tyranny we should take the most important steps to do that. But we should not become so completely involved in the struggle that we undertake the quixotic task of trying to save the continent of Europe from itself by military force. My words which you quote concerning the futility of war would probably apply to that attempt. It is not as though we could expect a free Europe, even a free France, to spring into existence when the control of Germany is lifted. In contrast to participation in European civil wars and then in the policing of Europe our chief contribution to democracy should be the improvement of our own institutions and way of life.

I realize how difficult it is to find a course that is between strict neutrality and unlimited belligerency but there are fewer risks to us in that course than there are in the defensive isolationism that waits helplessly for war to be forced upon us, and there is in it a positive contribution to the preservation of areas elsewhere in which children can learn to respect the dignity of all persons and the claims of objective truth and in which men of independent mind need not live in fear of the secret police.

Pacific School of Religion, JOHN C. BENNETT.
Berkeley, Calif.

EDITORIAL COMMENT

We regret to learn that Dr. Bennett no longer adheres to the position which he so ably and helpfully set forth in his article in The Christian Century from which we quoted. His analysis of the realities upon which a moral judgment of the war must be based seemed then, and still seems, one of the soundest and most penetrating statements which has appeared since the war began. It is difficult to believe that Dr. Bennett should now repudiate it.

It was his thesis in November that a judgment of right and wrong as between Germany and the Allies depended upon the scope of the context or framework which the judgment envisaged. He said that he thought of the war in three such contexts. First, the context of events since Munich. "In this context, the guilt for this war falls upon Hitler, without any doubt." Second, the context of events from 1918 to Hitler's rise to power. In this framework, the Allies bear the greater guilt. Third, the context of the probable consequences of the war. In this context, the war appeared as "almost a meaningless tragedy which will waste British and French and German and Polish blood for *no good end* and bring Europe near to chaos with its morale so broken that the democratic institutions suspended by the war cannot be revived."

Dr. Bennett does not indicate any change of mind in respect to the first and second of these moral judgments. They were based upon facts of past history. But judgment number three envisaged the future. And that future has now become a present reality. It seems incredible that Dr. Bennett, looking at the consequences of the war as they are spread out before him in his morning's paper, can now recant his own prophetic judgment. Everything he said in terms of consequences has already been fulfilled—and in larger measure than, probably, even he could have imagined.

Instead of withdrawing the words of his prophecy, he should be the first to point to their confirmation by the events of the ten months since he wrote. "British, French, German and Polish blood," and Italian, Dutch and Belgian blood, has been tragically wasted. Dr. Bennett's word, "chaos," does not begin to describe the condition to which Europe has been reduced. In every former democratic nation democratic political institutions have been demolished or suspended. And all this "for no good end"—for no end at all that is commensurable in terms of morality and civilization with the unfathomable cost of attaining it.

If Dr. Bennett now insists upon abjuring the clairvoyant judgment which he pronounced upon the war at its beginning, it is of course his right to do so. But others will take up his words with a conviction which is reinforced daily by the "almost meaningless tragedy" of misery and slaughter with which the war is destroying every treasure which civilized man holds dear.

Dr. Bennett is surely doing himself an injustice when he makes the "rather humiliating" confession that he was "living under an illusion" when he wrote in November. It will be very difficult for his friends who know him as a cautious and solid thinker to believe that he could have pronounced so strong and comprehensive a judgment on the war without "facing the fact that a victory by Germany was a real danger." He wrote after the German alliance with Russia had been consummated and after Hitler had demonstrated his prowess by the blitzkrieg in Poland. It must have been apparent then if it had not been before that Hitler was "a real danger" to the Allies. How could a responsible thinker of Dr. Bennett's eminence have failed to recognize that Germany was a real danger to the Allies? It is easier to think that he is now under an illusion as to his former state of mind, than to accept his "confession" that he wrote in obliviousness of the possibility of a German victory.

It is also difficult to accept his self-accusation that he "did not realize that a German victory would mean . . . the extension of political tyranny by means of military conquest." Ten short months ago John Bennett could hardly have been so naive!

We prefer to appeal from John Bennett, a momentary victim of war hysteria, to John Bennett, the objective analyst of war realities. This appeal we make with added confidence as we read the last two paragraphs of his present communication. His advocacy of what he calls "selective intervention" as an American policy merely adds another term to the growing catalogue of euphemisms for war. If "selective intervention" is put forward as a policy to keep us out of overt war, it is immoral and cowardly: on the premise that our military defense of Britain "is clearly in the interests of human freedom and of American security" there should, in honor, be no limit to our involvement. If it is put forward as a policy to put us into the war, this should be avowed in clear and understandable terms. If it is put forward in the hope that we can go so far into the war but need go no farther, it is a vain self-deception—the very stuff of illusion.

Accepting Dr. Bennett's confession that he was under an illusion ten months ago, we are bound to say that he has cast off one illusion only to embrace another. Could anything be more unrealistic than the fantasy that we can lend Britain our "maximum aid" up to the point of saving her from invasion, and then pull out while Britain carries her war against Hitler to the Continent? Dr. Bennett has fallen into an unintelligible jumble of self-contradictory ideas. Britain cannot save her islands from the threat of invasion so long as Hitler dominates the Continent—except by a negotiated peace. To picture Britain carrying the war to the Continent is to picture a Britain still under the threat of invasion. And if the United States goes in with "maximum aid" to save Britain from invasion, we cannot render that aid without undertaking the "quixotic task of trying to save the continent of Europe from itself [that is, from Hitler] by military force."

As between the Bennett who wrote in November 1939, and the Bennett who writes in September 1940, it seems to us that the former had a far wiser and more adequate grasp of the realities of the war than the latter.

Did Congregationalists Retreat?

EDITOR THE CHRISTIAN CENTURY:

SIR: In the midst of a warring world the Congregational Christian Churches held their council meeting in Berkeley, California. The meeting was misnamed. Instead of the high-sounding term, "Congregational Christian Biennial Council Meeting," the gathering should have been termed the "Retreat." For the Congregational Christian Churches certainly did retreat. The delegates retreated to the method of adopting resolutions that would neither offend nor commend the present trends in our government.

Why couldn't the church come out point blank against the con-

scription bill? A bill which has all the earmarks of being downright fascist; a bill similar in all its parts to legislation forced upon the German people by Herr Hitler; a bill which calls for hysterical and dictatorial preparation to receive the German army here in America when as yet it can't cross 21 or 23 miles of the English channel. The best the California "retreat" could do was to question the measure as necessary during peace. It is time for the American church to lose itself in order to save democracy and the Christian ideal. It is time for the churches to denounce all preparations of the government to take us into war and under the ideals of fascism.

The Congregational Christian Churches made a statement which told the general public that the church would not judge the world and its conditions but would call to penitence and faith. While I think it is a necessary foundation for a world order that all people have a strong faith in God yet I am also firmly convinced that the church must, as the prophets and Christ pointed the way, judge those individuals and world conditions which would force mankind under the yoke of economic bondage and war. Amos was certainly not afraid to take issue with the dominant forces of the world. And recall the words of Christ: "Woe unto you, scribes and Pharisees, hypocrites! For ye are like unto whited sepulchers, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness." Why couldn't the good church fathers at Berkeley pronounce a few woes on the evil forces who would push us into this war, the people who would make money out of the dead men's bones on the battlefield? No, these pious souls at Berkeley would rather tread the safe path and issue a statement calling people back to "faith."

Yes, the Congregational Christian Church at Berkeley retreated. It retreated from the clear prophetic teachings of Jesus and the cross to the easy way of the priest and pharisees. I pray and hope that the churches will stop this retreat and once more take up the cross of Christ.

Congregational Church, G. L. Greene.
Cuyahoga Falls, Ohio.

Speed, Speed the Ships!

Editor The Christian Century:

SIR: A fundamental and common sense sort of war work awaits all women. It needs no training, only imagination. It can be done in one's spare time or can fill sixteen hours of one's day. This work is nothing less than the feeding of Europe.

Numerous difficulties and obstacles immediately leap to one's mind. But women are accustomed to difficulties and obstructions. They have learned through the ages how to circumvent them, by passion and by pity.

Send shipload after shipload of our surplus food to Europe. Distribute it yourselves. Even grow more food to load up this sort of armada—American 1940 style. It will be a new sort of invasion, an entering wedge into the old-fashioned, unscientific surgery of Europe. Perhaps it will prove to be a new page of history written in gold letters for all the world to read, America's impact on Europe's body politic.

Let us examine some possible snags. (1) Britain won't let the ships get past their blockade of continental Europe. (2) Hitler won't let the ships get past his submarine blockade of Britain.

Only insofar as the leaders of each country depend on starving out women and children can they object to this action of the United States. The vast mass of the common people of Europe, British and continental, will hail it as sublime common sense. After all, it will only be implementing the resolution put forward a few months ago at Westminster by the Bishop of Birmingham before the House of Convocation that "we should feed our enemies." None of the high ecclesiastics present could support his plea. Sorrowfully and sincerely they pointed out that Britain's national policy made it impossible. Then they waited for his reply to their regretful speeches. But he had nothing to say, except that it wasn't he who had originated the idea.

Numerous Britons agree with the bishop rather than with the starvation method. They remember the last blockade in 1918 and 1919; how, long after the armistice and long after the peace treaty was signed, children were to be seen in the parks and the streets of German cities, children whose bones bent if you put even a little pressure upon them, children whose bodies were described as "flimsy." The British don't want Dutch or German, Belgian or French children to get like that. Nor do German people want British children to get like that. Americans who are free to speak and act don't want any children anywhere to get like that. God doesn't want any children to get like that. (Read the "Inasmuch" parable.)

If Hitler refuses to call off his U-boats from these food ships bound for Britain his people may make him change his mind. If the British war office refuses to allow the food ships to convey their precious cargoes to the rest of Europe, what's to happen? Must the will of God be ignored if the war office objects to its fulfillment?

It may be that the British government would welcome the whole conception as an honorable way out of a situation which is fast ruining both protagonists; but of course they would take a firm stand against the project at first. They would probably complain that the United States is interfering in European affairs, meddling with mercy instead of munitions. It may be, on the other hand, that the war office would consider the plan as tragically misconceived, and characterize it as "sentimental, naive, idealistic." They may implore you to desist, point out that it would be a stab in the back, actually as mortal as Mussolini's. They may use all the psychological methods known to governments to rebuff you, to impugn your motives, your good faith.

To the military mind, both German and British, it may look like treachery, but most human beings don't possess the military mind. Ordinary people look at things differently. This often creates awkward situations for the ordinary person. It also often may create awkward situations for the militarist. In this connection they may feel so sincere a dread of the scheme that they have to inform the United States that they are bound to keep the food ships out of Europe, by force if necessary, that they must sink any ship that defies the blockade. They would be within their rights if they did this. In which case, the United States would send the ships regardless, for they will be manned by young Americans, millions of whom would gladly risk death in the effort to save life and to introduce a new technique for the settling of international problems.

Seeing that it is a common instinct to try to feed the hungry, what political or military consideration will be able to hold back the stream of humanity and decency and generosity once the old confining dams have been broken down?

New York, N. Y. Muriel Lester.

India Has Democracy Already!

Editor The Christian Century:

SIR: Your recent editorial, "No Democracy for India," seems to be open to negative criticism. May I offer brief comment solely in the interest of our Western understanding of an appropriate but hardly understood Oriental theme? The editorial's title, opening sentence and closing paragraph indicate at once the writer's partisan superficiality. But what a problem is India for anyone to handle!

There has always been a great deal of democracy in India. I refer to the venerable institution of the *panchayat,* or council of village elders. The effectiveness in actual operation of this democratic institution is scarcely appreciated in the West. Really, it must be seen in action, rather than be discussed academically. Time and again local affairs have of necessity been left with the elders, but that's a long story, worthy of years of study. I should say that instead of "no democracy in India" we should be putting it in this wise, namely, that every encouragement and opportunity be given India, still a predominantly village country, to develop her democratic institutions.

Again contrary to the editorial, I should say that Britain may indeed be "fighting to liberate Europe" while consistently hesitant about the "liberation of India." In reality, Britain has been intent upon the liberation of India! That is a slow process for a people who have never known the kind of liberty the editorial advocates through an application to the Indian scene of criteria current and cogent in the West. I think India has come a long way recently

and will go farther, unless being cast suddenly upon her own she become a prey to other aliens whose ideals are by no means democratic! The title of the editorial might indeed be prophetic if Britain be defeated. Be assured that Indians on the whole, together with many of their well known leaders, have no desire for British defeat!

Yale University, New Haven, Conn. JOHN CLARK ARCHER.

Can Chinese Christians Cooperate With Japanese?

EDITOR THE CHRISTIAN CENTURY:

SIR: In the nine point statement of the National Christian Council of Japan which you have published, setting forth their plan for cooperating in the general mobilization program of the government, occur these statements as to their objectives, quoting only points 1, 3 and 8:

"1. To stress the harmony between Christianity and the national objectives."

"3. To give deep religious quality to the observance of the monthly Far Eastern Service Day, with special prayers for the imperial family and the government."

"8. To cooperate with all the Christian work of all countries in the occupied areas, seeking to develop understanding of the new order."

As definite approaches are being made to our missions and churches by Japanese missionaries who have now arrived in the north China field suggesting cooperation, we are faced with serious and difficult problems. "I believe in the Holy Catholic Church, the communion of saints," is one of the greatest affirmations of Christian faith. In the midst of war, with its hatred, violence, misunderstanding and confusion, we continue to believe in the holy universal Christian fellowship which transcends all national and racial loves and loyalties. Even in such a time as this, fellowship overleaping these age-long barriers is possible, but it must be a true "communion of saints," that is, of those "set apart" by a new spirit which dominates their lives.

Men and women of this spirit no longer think of one another as "strangers and foreigners," but as "fellow citizens with the saints" and "of the household of God." But they must be genuinely men and women of this spirit or the fellowship becomes impossible, a hypocritical farce. Writing on a similar theme in Ephesians 2, Paul says of Jew and Gentile: "He is our peace who hath made both one, and hath broken down the middle wall of partition between us . . . that he might create in himself of the two one new man, so making peace." In other words fellowship, community in faith and in service, is possible where Christian faith has set men apart by giving them a new common character, loyalty and spirit such as Paul describes above.

In present-day China this teaching, perhaps, can give us guidance in meeting the difficult problem of suggested cooperation with Christians from Japan. If on both sides we are truly Christian in such a sense that loyalty to universal human interests and to a brotherhood transcending national and racial lines takes precedence over our loyalty to the state, then cooperation becomes possible. It becomes possible because of unity in essential character, spirit and purpose. Men who are at one in these things instinctively come together. Nothing can keep them apart. But it is just as true that men who differ essentially in these things quite naturally drift apart and cooperation becomes impossible. To the extent that at present Chinese and Japanese Christians are making the goals of their respective governments the supreme goals of their lives they are, of course, unable to cooperate with one another, since those goals differ widely from each other and also from the goal of the world community, the Kingdom of God.

Can Chinese Christians or American Christians working as missionaries in China cooperate with Japanese Christians in seeking the Kingdom of God in this land? Obviously not as long as Japanese Christians hold to the policy defined in the nine points of their National Christian Council's statement. That policy clearly exalts Japanese national and military aims in China; it seeks avowedly to use the churches to give religious sanction to those aims; and it definitely calls for the degradation and lowering of Christian standards, perhaps unconsciously, but nevertheless actually, when it calls upon the churches "to stress the harmony between Christianity and the national objectives."

It ought to be evident that only hypocrisy can make possible cooperation in Christian work between nationals of two countries at war when those nationals in each case feel that they must be loyal to their own countries whatever else they do. A Christian cannot give *supreme* loyalty to the nation even when the nation is waging a war of self-defense. If he does do so, then his Christian loyalty becomes secondary for the aims of the universal Christian brotherhood and those of a political state, especially one at war, can never be identical.

As you suggest in your editorial in the issue of The Christian Century for May 8 in which you quote letters of Rev. Darley Downs, Rev. J. Kenneth Morris, and the statement of the National Christian Council of Japan, these need little comment. A careful reading is sufficient to make their lesson very plain.

If there are individual Japanese and Chinese Christians able to rise above the partial and partisan loyalties of their warring states, then inevitably they will be drawn together in fellowship, and cooperation in service will be possible *providing* their states allow and permit such cooperation. But it is quite obvious that the Japanese state at least is interested only in such cooperation as will strengthen the allegiance of Christians to the Japanese national objectives. Therefore it would seem that we have come back to the point of beginning. It is unlikely that much can be done by way of cooperation in China with Christians from Japan until the war is over. Eventually the barriers must be broken down and a way of coming together must be found; but as long as the war continues, the war itself creates barriers above which only occasional rare souls can rise.

American Board Mission, Lintsing, Shantung, China. R. B. WHITAKER.

Evacuation Plans Continue

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read with interest your editorial on the "Case of the British Children" which appeared in your issue of July 24. As one who is helping at the London end of the Marshall Field committee I should like to assure your readers that in Britain people have nothing but gratitude for the generous and widespread hospitality which has been offered to our children, and that although there are of necessity delays in taking advantage of it, no one should believe otherwise for one moment.

The difficulties of transportation are nevertheless greater than you seem to admit, and were in fact radically altered by the French armistice which occurred after the British government scheme for sending children overseas was planned and first launched. In spite of them, however, the government scheme is continuing to operate in a smaller way, wherever convoyed shipping is available. And as you will also be aware the United States committee in London is sending over groups of children whose parents are prepared to take the risk of unconvoyed boats, on what is hoped will be an increasingly large scale.

In both these schemes it is the acknowledged aim to send abroad a representative cross-section of the population here, having regard also to the type of homes which are waiting to receive the children overseas. Anyone who has worked as closely with them as I have would be convinced, not only of the sincerity of those responsible for making this selection, but of the difficulties involved.

The potential number to choose from is so enormous, and the numbers who can go at a time at present so small, that it is difficult to know where to start, though sound beginnings have been made. Both the technical preliminaries and the happiness of the children and their after care indicate that it is easier and probably wiser to send groups of children who know each other together, rather than a random selection of one or two children from various districts.

It should also be remembered that we have had our own evacuation experiment which, though certainly not an unmitigated success, has taught us some of the dangers of a mass movement of

children from their homes and has perhaps made us more cautious than we should otherwise have been.

The fact that some hundreds of children from the richer families who have been able to make their own arrangements have crossed the Atlantic outside the official schemes, should not worry people who are genuinely interested in the welfare of children so long as the effort of the official schemes is concentrating, as it is, in removing from danger the largest possible number of children who otherwise have no such chance. To do this, some kind of machinery had to be set up, and in the meantime to have prevented other children from going who did not depend on this mechanism would, to my mind, have turned into a political question a scheme of great humanitarian and sociological importance.

Thornton-le-Dale, Pickering, Yorks. TESSA ROWNTREE.

Christian Unity Impossible in Wartime

EDITOR THE CHRISTIAN CENTURY:

SIR: The ten signers of "The Christian Consensus Regarding the European War" are undoubtedly "distinguished church leaders," but I do not think the reputation of any one of them has been enhanced by that extraordinary document. Why are all Christians "called" to judge the relative right and wrong as between the belligerents? Who has so called them? He who said "Judge not"?

I propound that both the parties in war have sunk so far below the brutes that any moral difference between them is negligible. Indeed, moral terms are here inappropriate. Suicidal insanity is the proper term for collective homicide. Instinct keeps the brutes from like folly. Human beings have the same instinct against killing their own species but it can be overridden by reason, to their sorrow if reason is perverted by a false theory fully believed. The notion, in which we all have been indoctrinated, that in certain circumstances collective homicide is the only available means of conserving precious values or achieving noble ideals is sheer superstition as gross as the belief in witchcraft and enormously more injurious. Its abolition is an intellectual rather than a moral problem. It is not men's wicked hearts but their misguided and muddled heads that are to blame for wars. Perplexity is not a "symbol of sin" but of unenlightenment, unclear thinking, unsound reasoning.

The right and wrong of actions, whether of individual or of nations, are measured by their consequences. The moral order makes no mistakes. And in the long run it punishes both sides in war with approximate equality, regardless of the military issue in victory or defeat. This seems to indicate approximately equal transgression on each side.

Here are two groups of God's children engaged in mutual slaughter. One group is called Britain, the other Germany—great and kindred peoples in the van of civilization, the people of Shakespeare and Milton, the people of Beethoven and Goethe, Christian peoples both—God save the mark! Can they "maintain their unity in Christ" while they wage war? Of course that is impossible. Christ did not say, "Love your enemies, but yet in certain circumstances kill them." Even if it were possible to kill fellow men in Christian love, the killing would be supreme folly. For of what use are corpses? Nature, with her threat of famine and pestilence, seems to cry aloud to the warring nations, "Fools! Stop killing fellow men or I will kill you all."

"Unity in Christ," manifestly preposterous on the part of Christians engaged in killing one another, is hardly less so on the part of Christians in this officially neutral country who divide on the question of war. Is Christ divided? Is there a single one of the five non-pacifist Christians who signed the joint statement who dares to assert that if Christ were on earth today, a young man in Germany or Britain, he would be a soldier? There is not one of them but would shrink from such an assertion.

"They should honor each other's decision, and be careful under all circumstances to maintain their community in Christ." Why should they? Bishop Manning has decided that this country ought to enter the war in Europe. Should I honor his decision and be careful to maintain community in Christ with him? I cannot. For I think his decision abysmally stupid, and our "community in Christ" is already broken when he chooses a course which seems to me to crucify the Son of God afresh and put him to an open shame.

Newton Centre, Mass. HENRY W. PINKHAM.

Holding the World at Bay

EDITOR THE CHRISTIAN CENTURY:

SIR: Pacifist that I am, the slaughter of the innocent now going on in Great Britain is doing something to my philosophy—just what does not yet appear. We are told that "a soft answer turneth away wrath," but does it? Paul had another name for it when he said: "Knowing the terror of the Lord we persuade men." Perhaps Hitler's terror can only be overcome by the terror of the Lord. The terror of justice, honor, decency; the wrath of the patient man. Is non-militarism ever a smoke screen for weakness, a shirking of duty? Such heresy will shock my old chief, Frederick J. Libby, but the reduction of "that green and pleasant land" to a shambles is doing something to my soul.

In reply to an English poet's shaft, Thomas Bailey Aldrich once struck a note that may be even more pertinent today. Perhaps it is prophetic. Poets are more often right than philosophers:

> If thy haughty daughter of the West
> Hath stayed thy hand, a word from thee
> Had quenched her sudden ire
> And brought her to thy breast.
> Thy blood beats in her pulses, and some day—
> Not now, but some day, at thy soft behest,
> She at thy side shall hold the world at bay.

Claremont, Calif. LOYAL L. WIRT.

Still Another for Thomas

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read with profound interest your editorial on Willkie's speech. In the first place it astounds me that you even consider supporting him. In fact I was surprised at the indictment of Roosevelt. Not that I disagree in general, but I really had not realized quite how serious the threat of the third term is. However, what I want very much to know is why you do not support Norman Thomas. (I may say that I am not a member of the Socialist party.) You say you think the New Deal has not gone far enough, nor deep enough. Surely you cannot believe that Willkie will go further. You say his foreign policy is as like Roosevelt's as an opposing candidate's can be. Does not the Socialist party represent exactly the things that you believe must be done? Is not our only hope to rally enthusiasm for democracy by having more of it? Can anything short of socialization of economic life do it? Is there really any hope that either major party will do it? The choice between a third term and the rule of big business seems such a ghastly one that it seems to me it is the moment for a third party. The Socialist party is at least on many ballots.

Berea College, Berea, Ky. MARY LINDSAY HOFFMAN.

Why Wear Them?

EDITOR THE CHRISTIAN CENTURY:

SIR: In an article in a recent number of The Christian Century various household budgets were analyzed with a view to determining an adequate standard of living for an American family. In the matter of clothing for the wife reference was made to "the large modern item of silk stockings." I recall hearing a certain woman say that silk hose was her one largest item of expense in clothing.

That raises the question, why wear them? You would be just as comfortable in cotton hose and, when you and your friends were accustomed to the change, you would look just as well dressed. Incidentally you would withdraw a certain amount of support from Japan in her prosecution of the war on China, and you would help to utilize the surplus cotton produced in the United States.

Berea, Ky. ADA S. SHERWOOD.

NEWS *of the* CHRISTIAN WORLD

Hoosiers Oppose Peacetime Draft

Congressmen Receive Heavy Mail and Vote Accordingly—Relief Stamps a Success—Legion Hits 'Hysteria'

(Correspondence from Indiana)

INDIANAPOLIS, Sept. 9.—The Gallup polls report a larger measure of opposition to peacetime conscription in Indiana than in any other state. This opposition is reflected in the vote of Hoosier representatives and senators on the Burke-Wadsworth bill. The two Democratic senators split on the issue, Van Nuys opposing and Minton supporting the proposal. In the house the Indiana delegation voted 10 to 2 against the bill, the affirmative votes coming from 2 of the 5 Democratic members, with the 7 Republicans unanimous in opposition. All but one representative voted for the Fish amendment to postpone the effective date of the draft 60 days, and all but two were for the Smith amendment to give the President power to seize recalcitrant industrial plants in time of war emergency.

It is reported that citizens of the state have been keeping their Washington representatives busy reading letters and telegrams expressing their opinions on the conscription bill and that the sentiments they voice have been all but unanimous in opposing the plan. This is considered rather remarkable in view of the fact that there is no apparent evidence of a big scale effort to put on a letter and wire campaign. Not many church groups have had representative meetings during the discussion, though there have been some pronouncements on the issue. The resolution of the White River conference of the United Brethren Church is rather typical in that it states the basis of its opposition to be a conviction that "peacetime conscription is contrary to democracy" and "tends to build a totalitarian or fascist state."

* * *

Relief Stamp Plan a Success In Fort Wayne

Fort Wayne is the only Indiana city in which the federal stamp plan for distributing surplus foods among people on relief is in operation. It is reported there that only 63 per cent of the people entitled to purchase the stamps are participating in the plan. The plan provides that 75 cents worth of free, surplus-commodity food shall be given with purchases of $1.50 worth of other food. Accordingly, a publicity campaign is acquainting the people on relief with the advantages of the plan. To date more than 200 grocers have received $99,000 from the federal government in exchange for blue stamps taken in from relief customers. The city in the main is strongly in favor of the plan, though many are said to "doubt its soundness."

* * *

Huge Auditorium to Be Used For Christian Mission

The Indianapolis church federation is centering every effort on a worthy city and state participation in the National Christian Mission, Nov. 10-17. Chairman of the committee of 100 in charge is Dr. Orien W. Fifer, *Christian Advocate* editor whose office is in Cincinnati but who lives in Indianapolis. The week will open and close with mass meetings at the state fair grounds. Evening meetings on intervening days will be held downtown and in four other sections of the city. Numerous other meetings are planned. Thirty speakers will participate. Among those on the team coming to Indianapolis are Dr. E. Stanley Jones, Dr. E. G. Homrighausen, Bishop Robert N. Spencer, Miss Muriel Lester and Dr. Adolph Keller. The mission is being well publicized and gives promise of making an important contribution to the spiritual life of the city and state. Dr. Jones has spoken here before and always attracts a great crowd of hearers from the city and surrounding area.

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Catholic Forum Brings Leaders to Capital

Indianapolis Catholics have announced the sixth annual Catholic forum with five well known educators, writers and religious leaders participating. These include Monsignor Fulton J. Sheen of the Catholic University, who will speak on "The Cross and the Crisis"; Rev. Gerald Ellard of St. Mary's, Kansas, who will speak on "Unemployment in Catholic Worship and Its Cure"; Richard Reid, editor of the *Catholic News*, speaking on "Mitigating Religious Prejudice"; Dean Alphonse Shitalla of the St. Louis University School of Medicine, whose subject will be "The Service of Medicine to Man"; and Miss Maisie Ward, author of numerous Catholic books, whose theme is "Toward a Catholic Sociology." The Indianapolis Catholic Forum is but one of many evidences of the intelligent, aggressive program being put on in this predominantly Protestant section by the Catholic Church.

* * *

And So Forth

The Indiana department of the American Legion has dubbed as "war hysteria" reports that small American flag stickers on automobiles contain communistic symbols. Fearful citizens are assured that the matter has been carefully investigated by the FBI and none need fear.

Dean Kershner of Butler University's School of Religion has gone on record as being opposed to conscription but favoring the best navy and best air force in the world. Dean Kershner was once prominent in the Fellowship of Reconciliation.

With the death of Dr. Louis B. Hopkins, president of Wabash College, the state lost one of its most respected educators. A committee of faculty members and trustees is charged with recommending a successor.

Bishop Titus Lowe will preside over the Methodist Indiana annual conference when it meets at the Roberts Park Church in Indianapolis, Sept. 19-22.

Twenty young Friends from Indiana and Ohio communities have been conducting a peace camp at Quaker Hill, the Friends' refugee hostel at Richmond. Several refugee families are at the camp.

GEORGE WALKER BUCKNER, JR.

Hunger Stalks Central Europe

Prospect of Famine Grows With Floods —World Alliance Convenes Leaders —Ecumenical Task Expands

(Correspondence from Central Europe)

GENEVA, Aug. 15.—There is a real prospect of famine this winter. The abnormally rainy early summer has spoiled 50 to 75 per cent of the potato crop in a region close to Geneva, and has rotted many of my own, also making it risky to store the rest; and the abnormal floods in southeastern Europe have ruined the harvest prospects. The artificial barriers which we had erected to protect us against the rigors of human life are being broken down, so that we stand again as it were naked on the brown earth, face to face with nature and with nature's God. We are once more in the fundamental human situation which we had almost succeeded in forgetting. Especially for the prosperous bourgeoisie, this experience is going to be most salutary, just because it will be so highly uncomfortable.

* * *

Turn to Past for Guidance

And it is not just an economic, physical experience that we are going through. It is psychological, moral, intellectual and spiritual as well. The frontline soldier's experience in the last war of total change of perspective which came from living constantly a hand's breadth from death is now common to us all. Things we had thought important now seem very small. The ultimate question of what we are living for, which we had so long avoided, has become inescapably insistent. The old order is indeed dead and gone. We are not taking too seriously the specific "new orders" which are being advertised so much just now. But we are beginning to look unto the rock whence we were hewn, to find a stable foundation for the new order that must come. France, for instance, is going back beyond 1789 to discover a better balanced basis for her national life. This century is the Christian century, in judgment and in opportunity, in persecution and in reconstruction.

* * *

French Protestants Begin to Rebuild

One of the most moving personal documents which has come out of the French maelstrom is a letter from a French Protestant who has made a real contribution to the civic life of his country, which illustrates the point of the previous paragraph. Here are some of the things this man wishes his friends to know:

"Perhaps we are going to know famine this winter in our land of France; we shall have to feed our own people; we shall have to feed the refugees and the German army. We are at work, bent over the earth, seeking through our work the daily bread which is necessary for these masses. Why should

The Church and the November Election

The Way to Save Our Democracy in America Is To Make It Work!!!

BASIC FREEDOMS—Free worship, free speech, free enterprise and free assembly are important from the religious point of view. Religious institutions have a logical and obvious responsibility for their preservation.

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If information or suggestions concerning this phase of the MOBILIZATION FOR THE SPIRITUAL IDEALS is desired or if in your church you have worked out a program which might be helpful to others who are concerned about Democracy in these United States and who believe it is imperiled here, write to—

Mobilization for Spiritual Ideals

JAMES W. FIFIELD, Jr., Director
535 South Hoover Street
Los Angeles, California

the world take care now of all these political refugees living in our land of France, seeing that yesterday it did not wish to have anything to do with them at any price, and left us all the burden of them?

"We are going to build up our ruins again as soon as we can. They are bigger than they were in 1918, some estimates say twice as big; but we hardly think about that. We are going to count ourselves. That means drawing up a list, not only of the survivors, but also of those on whom we can count to carry out a clearly defined mission. When that has been done, we shall have to recollect ourselves; we need 'upper rooms,' 'workshops of spiritual architects.' We are French and we mean to remain French. If one day we give our confidence to a man, to a plan of reorganization both of the world and of our country, it will be because we have understood and accepted them.

"It is before God and in communion with Christ that we desire to recollect ourselves and dedicate ourselves to the service of our country and the world."

* * *

German Christians See Awakened Interest

The experience of the frontline soldier in the last war has been explicitly evoked by a Christian leader in Germany, who knows what that means, to express the experience through which many are passing today. This shortening of the perspectives in which men see the ultimate issues of life and death is taking place for all. Reliable witnesses testify to the active spiritual interest and questioning of men in the German forces, to the eagerness with which they read the Bible when an opportunity to do so is given them, and to the open doors to men's hearts which many mobilized pastors are finding, often for the first time in many years.

* * *

Ecumenical Task Grows with War

Leaders of the international Christian organizations have been making journeys which not only have facilitated the practical welfare work being done by these organizations for the victims of war, but also have brought much needed encouragement to isolated Christian leaders. The general secretary of the world's committee of Y. M. C. A.'S, for instance, was among the last visitors to the Baltic countries before their sovietization. Such personal contacts are now in some cases almost the only remaining way of expressing the reality of a Christian fellowship which transcends national and racial barriers. In other cases, however, consultative gatherings are still possible and welcome. One important meeting of this kind has taken place since last I wrote, namely, an inter-Orthodox conference at Novi Sad, Yugoslavia, which was attended by representatives of several Eastern Orthodox churches and by staff members of the World Alliance for International Friendship through the Churches and the provisional committee of the World Council of Churches.

* * *

The Church Faces New Spiritual Battle

This inter-Orthodox conference expressed its awareness of the gravity of the present situation for the future of the spiritual life of Europe. "The churches in Europe today," it said, "are faced with a question of life and death. The great question is whether the church will become the decisive ethical reality in each nation, and whether it will fight its great spiritual battle with the consciousness that it is not the life of an individual church or an individual nation, but that of the whole church and the whole of Europe which is at stake.

"In view of the intensification of anti-Christian propaganda, which is often hidden, but nonetheless powerful, the church must carry out a program of active and not merely defensive apologetics. Each church needs, therefore, expert collaborators who will prepare the clergy for this difficult work by making a thorough study of the anti-Christian conceptions of life, and share the results of this study with Christian leaders through study conferences and literature."

The conference outlined a study plan in ecumenical problems which might be followed in local congregations and by clerical groups.

* * *

Destiny of Europe Goal of Struggle

The real drama of European Christianity today is not to be expressed by any reports of impressive events. In some places the church is not free to hold impressive gatherings, though her evangelistic and pastoral work goes on unassumingly but vigorously. In most places her leaders and members are immersed in the dramatic struggle for the soul of European man, which is gigantic but inaccessible to the publicist. That is why I have used this letter to try to convey something of the spiritual agony which is the birth pangs of a new Europe, with a new scale of values, a new sense of reality, a new purpose in its life. We here hope and pray that the Christian faith may have a determinative place in this new Europe. And we hope that such phrases as "the return to tradition" will not mislead Americans into thinking us mere reactionaries. We are looking to the future with more anxiety and more hope than for years past. But so that we may build the future well, we are first looking to the rock whence we were hewn, the old Christendom from which modern Europe is partly a true development and partly a sad aberration, to learn from the successes and the failures of the past the things which really belong unto our peace.

* * *

Swiss Youth Aid Allied Prisoners

An outstanding example of practical Christian welfare work is provided by Switzerland, where the Christian youth organizations have formed a federation one of whose first tasks is to be the provision of funds to enable men and equipment to be put at the service of the 40,000 Allied interned who crossed the Swiss frontier at the end of the French campaign. The Swiss authorities are doing their best for these men—French, Belgian, Polish and British—but are not able to provide for all of them sufficient activities to fill their days with satisfying occupation. The Christian youth organizations are therefore helping to provide a comprehensive program of all-round activities which will help the men to overcome their present low morale and make a constructive use of their period of confinement.

DENZIL G. M. PATRICK.

War Year Tests Spirit of British

Swift Readjustments Being Carried Out —Air Raids Try Civilian Morale —Parliament Reconvenes

(Correspondence from England)

LONDON, Sept. 1.—If readjustment to a swiftly changing environment is a condition of life, then this nation has emerged from this test during the last year as never before. If any prophet had told us on Sept. 3, 1939, where we should stand on the same date in 1940, we should not have believed him; and if we had pictured it to ourselves, we should have shrunk from it as an ordeal beyond imagination. But one change after another has come and we have adjusted ourselves to them. The changes reveal new energies where we need them most—in the spirit of man. If the word "repentance" involves readjustment to new facts, we believe that this nation will show that repentance, without which all living things will perish.

* * *

New Strategy Aimed at Civilian Morale

The latest call to such readjustment is in the new tactics which the German air force has recently begun to follow. Night after night those who live in London and in other cities great and small must expect after nightfall not mass attacks but the drone of solitary planes flying at great altitudes and ready to drop bombs on any place. Partly of course they are anxious to hit airdromes but even more they wish to sap the strength, physical and spiritual, of civilians. Long hours in an air-raid shelter are tiring and are not the best preparation for the next day's work. The night of Monday, Aug. 26, brought the longest interval yet known between the sirens and the "all clear." Both in the city and in the suburbs of London many bombs fell, but to one who has gone through central London afterwards there is no change visible in the streets or in the disposition of the citizens. It is even possible for quite ordinary citizens to adjust themselves to the moans of sirens or the squealing of bombs. Preparations for the second year of war include the use of leisure in camps, the health of workers in factories, the use of technical schools and colleges in the preparation of war materials. It would be wrong to think of this nation as a beleaguered garrison. It is much nearer the truth to say that it is becoming a nation in arms with many fronts.

* * *

Parliament Still Guards Democratic Rights

Parliament will have only a fortnight of adjournment. That in itself is a good sign. As a rule, in wartime Parliament is put into the background. The tendency is to "get on with the business and cut the cackle." There was a time in the last war when good radicals were heard to give thanks for the House of Lords when the Commons seemed to have become acquiescent. It is not so in the present war. Commons played its true part with a sense of responsibility. It has refused to surrender its right to put questions to ministers—a *right which is most necessary.* It has made its criticism of the treatment of interned aliens both heard and heeded by Sir John Anderson. Last week he admitted that the drastic actions taken after the revelations *of nazi plotting in Norway and Holland* had produced some lamentable mistakes and set forth important changes which had already been adopted on the advice of the Asquith commission. More are to follow.

* * *

Parliament's Life Shows England's Freedom

This is one example of the results of the vigilance of Parliament. Nobody wants it to take a long recess, least of all the prime minister, who has a position of leadership such as I cannot remember any statesman to have had in my lifetime. The fact of Parliament's remaining in session is a sign to the whole world that we remain a free people. Sir Archibald Sinclair, minister of air and leader of the Liberal party, declared on the radio in the name of Mr. Churchill that all the emergency measures which restrict our liberties shall disappear with the passing of war.

* * *

Sir Oliver Lodge Dies At Eighty-Nine

Sir Oliver Lodge was 89 when he died last week. The ordinary citizen knows little of his work upon radiation which won him his high place in the field of physics. It was only when he wrote his book *Raymond* and became a protagonist of the faith in survival, not on metaphysical but on empirical evidence, that he became known to the man in the street. I remember that once at a public dinner in 1919, when the speeches were full of hope for the future, Sir Oliver, with a far-away look in his eyes, declared that we must not limit our vision to this life between birth and death. "Man has forever."

* * *

Many 'Seekers' Indicate New Life in Church

Much is happening both within the church and without. From an article in the *Friend* it may be seen how seekers are coming together in all parts of the land as they did in the days of George Fox. Before there was a Society of Friends, there were seekers. And before Luther there were the Friends of God. It is said that in little companies here and there such seekers are now to be found. There is no lack of wise teachers but the way is hard and perilous. . . . There are complaints that the churches are not giving the thought they should to the more serious concerns, such as Christian education and deeper fellowship.

* * *

And So Forth

The blind readers of *Progress,* a Braille paper, are taking measures to provide relief for those civilians who have been blinded during the war.

The harvest is almost in. Gathered in splendid condition, it is abundant in spite of the unfavorable weather.

At an important conference in the Bible House an attempt was made to aim at a policy which would foster the unification of languages before further developments in individual dialects have become accentuated.

EDWARD SHILLITO.

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Aid Needed for Orphan Missions

Churches Left Without Support by War in Europe Among Most Flourishing on World's Mission Fields

(Special Correspondence)

NEW YORK, Sept. 10.—American churches are slowly awakening to the plight in which many Christian missions, left by the war without support from their home bases, now find themselves. But because most of these missions have hitherto drawn their personnel and financial aid from European churches, all too little is still known in this country concerning their size and importance in the international missionary enterprise. It is time that American Christians had a more adequate idea of all that is involved in the fact of these "orphaned" missions.

The missions in Netherlands India are the largest group that are in difficulties because of the war in Europe. The suddenness with which these difficulties came upon them—without any warning on May 14 upon the invasion of Holland they were cut off from all communication with their supporting churches—has made the necessary adjustment just so much harder to arrange. They had been receiving about $40,000 a month from Europe. The remittances for April had not yet been cashed at the banks, so they were in debt even as they entered the period of separation from their supporters. But now, by drastic reduction of salaries and work, and by realizing as much as possible from sources of income in the islands, they ask for aid from American Christians only to the amount of about $15,000 a month.

Dutch Missions Largest in East

Perhaps not enough is known in America about the missions and churches in these islands known as Netherlands India so that we do not realize fully the urgency of this appeal. Here are some of the largest churches among those that are the result of the missionary work of the past century. Medical missions in Netherlands India are especially noteworthy, and they are a fine example of cooperation between the missions and the government for the physical welfare of the people. The Batak Church in Sumatra numbers 381,677. The report of J. Merle Davis regarding this church, which is published in Volume V of the "Madras Series," should be widely read. The Minahassa Church, in the northern arm of the strangely shaped island of Celebes, numbers 243,891. In this area practically the whole population has been Christianized. The Molucca Church, with its center at Amboina, numbers 189,141. Missionary aid is given to this church by the Protestant Church of Netherlands India.

These three are the largest churches. Their membership, 814,709, exceeds in numbers the total membership in all the churches in all China. Each one has as large, or larger, membership as the total number of members in all the churches in Japan, Korea or the Philippine Islands. The total membership of all the churches in Netherlands India numbers 1,514,722. In British India the corresponding numbers are 2,406,302. The South India United Church numbers 236,091, and the United Church of North India numbers 250,641.

'Group Conversion' in Middle Celebes

The Posso mission in Middle Celebes ought to be more widely known because of the example it affords of "group conversion." The first missionary, Dr. Alb. C. Kruyt, began his work here in 1890. Dr. N. Adriani, a specialist in linguistics and in anthropology, came in 1895. These early missionaries sought first of all to learn to know the people and their customs and to become identified with them. They declined to baptize individual converts until they could come as family and village groups. So they worked for 18 years, and in 1909 the first converts, then numbering 180, were baptized. Since then the multitudes have come, not in great masses, but in groups acting upon their own convictions. The number of baptized church members is now over 45,000. Already in some districts the whole population has been taken by baptism into the Christian church. The time is not far off now when the whole population of Middle Celebes will be Christianized.

Three of the other independent, self-governing churches in the Netherlands Indies are the Dajak Church on Borneo, where the Basel mission is at work, with a membership of 11,391; the East Java Church with 29,862 members, aided by the Netherlands Missionary Society (Genootschap); the West Java Church with about 10,000 members. The Netherlands Missionary Union (Vereeniging) works with this church.

Missionaries Left Stranded

The statistical survey in 1938 showed that there were a total of 564 missionaries in Netherlands India. Of these, one was under appointment of an international body, the Young Women's Christian Association, and only 67 under American organizations. All the others, 496 in number, were appointed and supported by continental European societies, and all of these are cut off from their base of support. In view of the great work of the Christian church in these islands, it simply will not do to desert these European missionaries at this time. These growing "younger churches" must not be bereft of such missionary aid as they need even though war is raging in Europe. Some of these churches have attained maturity, but only in the last 20 or 30 years. The help they need can be given by the American missionaries, so that these European missionaries can remain at their posts.

One of the missions that is in distress is in the Western hemisphere. In Dutch Guiana, or Surinam, the Moravian Brethren have worked for two centuries with great faithfulness and devotion. By the reorganization of the Moravian Brotherhood after the World War, the Zeist Missionary Society (Zeister Zendings-Genootschap) which until then had been an auxiliary of Herrnhut, became an independent corporation to which the care of the work in Surinam was entrusted. By this action the work in Surinam became a responsibility of the Christians in Holland, who had previously shown their appreciation of it but had given very little financial support to it.

A. L. WARNSHUIS.

New York Backs Destroyer Deal

Rabbis and Press Declare National Defense Aided—Peace Prayers in Many Pulpits—Leaders Die

(Correspondence from New York)

NEW YORK, Sept. 9.—New York took President Roosevelt's transfer of ships and his leasing of the war bases with calm and even praise in many quarters. The demand for more adequate defense and the desire to help Britain overshadowed both the methods and the probable results in the minds of most people. Ardent Willkie supporters and usually extreme critics of the President accepted the move as necessary and timely, though some felt the method was undemocratic, if not dictatorial. A *New York Times* editorial, though mildly criticizing the President for not submitting the plan to congressional debate, hailed the agreement as "epochal" and "in defense of the Atlantic world" and then proceeded to excuse and eliminate all objection to it. Jewish rabbis generally favored the plan. While speaking about "defense against the overseas menace" Rabbi Israel Goldstein said: "The arrangement with Great Britain, whereby the United States acquires leases on strategic naval bases, is a step forward in that direction." At the same time Rabbi Louis I. Newman asserted that "the action of President Roosevelt in exchanging ships of war for naval bases has brought not only a new hope to Great Britain, but it will also serve to heighten our own ability to defend our seacoast, our possessions and our institutions."

* * *

Peace Sunday Observed

The President's peace prayer appeal was widely observed in the churches and synagogues of the city. President Roosevelt, accompanied by Crown Princess Martha of Norway and Countess Ostgaard, attended services in St. James Episcopal Church, Hyde Park. He heard the rector, Rev. Frank R. Wilson, say in introducing his prayer: "Many of us feel that we are on the brink of the greatest catastrophe of all times. Can the hand of the oppressor be stayed? The President of the United States believes that it can, with God's help. That is why he has called upon us to join today in prayer." A peace prayer was said immediately after all masses at St. Patrick's Cathedral and Bishop Manning wrote a special prayer to be read in all churches in the diocese.

* * *

Kiwanis Holds Special Peace Prayer Service

On Sunday morning the New York state Kiwanis convention held a sunrise service on Long Island to pray for peace. The prayers were led from a pulpit built on the water, with a Catholic priest, a Jewish rabbi and a Protestant clergyman participating. The New York Round Table of the National Conference of Christians and Jews "unreservedly" supported the President's call to prayer and asked the interfaith units to pray not only for world peace, but for brotherhood, justice and

liberty at home. At the World's Fair a pageant was presented in the afternoon in the Court of Peace, with a chorus of 545 voices to interpret the musical setting. "The Children's Prayer for Peace," composed and written by Elmo Russ, was sung. Various national groups, army and navy cadets and other organizations were represented at the exercises.

* * *

Children Go Back To School

More than 40,000 public school teachers in New York prepared last week to meet 1,100,000 children at the opening of school this morning. Three significant facts were given out regarding this annual event. First, that 25,000 fewer children than there were last year would report; second, that plans are being speeded for more technical training for mechanics and machinists in high schools and also that some 20,000 adult workers and unemployed mechanics have been enrolled in special classes for "defense training," and third, that there seems to be objection on the part of the board of education to the new law passed by the legislature to allow pupils to be excused for religious education. The president of the local board insists the law is only permissive and not mandatory, while a strong interfaith committee, which is ready to open experimental schools, is just as positive that any parent under the law has the right to ask for excuse of his child. It is hoped the plan will go into effect shortly but there is almost a certainty of litigation regarding the release of pupils for religious training.

* * *

Labor Sunday Messages

Two prominent national figures occupied pulpits here on Labor Sunday. Matthew Woll, vice-president of the American Federation of Labor, spoke at the Cathedral of St. John the Divine. He urged the need of a religious revival. "Today religion as well as labor is subject to an attack as merciless as the world has ever known," he said. "I believe the supreme message for America on this Labor Day is Christus victor—Christ victorious over death and therefore master of life and the hope of the world." Dr. Mordecai Johnson, president of Howard University, preaching at Riverside Church described the heritage of America in its idealism for individual liberty and equal opportunity for all. But he declared that we show a willingness to fight for these ideals only with the weapons that will destroy the idealism—the weapons of force. We cannot preserve our ideals, he insisted, unless we are willing that every man of every race shall inherit equality of opportunity and unless we develop a deep respect for human personality wherever we find it.

* * *

Mayor Bans Obscene Literature

Busy Mayor La Guardia took time from his duties as chairman of the defense commission last week to clean up a bit of his own city. He banned 34 magazines from newsstands as obscene. Judge Stephen S. Jackson, of children's court, who made the study which led to the banning, declared during the past week that such magazines are responsible, in part at least, for the great number of sex crimes committed by

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young men. "Certain types of these magazines," he said, "are such that no one can deny their vileness. Sex isn't enough. They go in for sadism. Youngsters wouldn't think of bringing them into their homes, but they can be found in a thousand or more places where children can sit down and have a soda or a sandwich and take one from the stand and look it over."

* * *

Alarm Caused by Kagawa Arrest

The many friends in New York of Toyohiko Kagawa of Japan, as well as the missionaries and board secretaries whose major responsibility is for mission work in the Orient, were greatly concerned upon hearing of Kagawa's arrest and the setup of a Japan national Christian church. Although both moves have been expected, the present conditions of world disruption and international relations make it almost impossible to give any aid or even to send messages which will be helpful. The National Kagawa Committee and the International Missionary Council are "standing by" awaiting further advices from Japan and opportunity for feasible aid.

* * *

Death Takes Leaders

Frank Ritchie, executive director of the American Committee for Christian Refugees and former Y.M.C.A. leader, died of a cerebral hemorrhage suddenly last week. He was 62 years old. A native of Canada, he had served in both Canadian and New York Y.M.C.A.'s. During the war he was associate director of the great war fund drives and spent two years in Europe after the war closing out Y.M.C.A. work for enlisted men. Since 1935 he had been director of the Christian Refugee Committee and chairman of the finance committee which has raised hundreds of thousands of dollars for this most worthy service.

Dr. Harry L. Everett, pastor of the First Congregational Church of Jersey City, passed away last Tuesday. He was a great-nephew of Edward Everett Hale and for three years was assistant to Dr. S. Parkes Cadman at Central Church, Brooklyn.

Rev. W. J. Mosier, founder and retired pastor of the Grace Gospel Church, Brooklyn and author of many articles in religious magazines, died at his home in New Jersey last week. A graduate and prominent alumnus of Colgate University, he was pastor of two city Baptist churches before founding Grace Church.

Lillian Wald, founder of the Henry Street Settlement and distinguished for outstanding social work, died this week at the age of 73. "Her great service to humanity will ever be her monument," said Gov. Lehman in his tribute.

* * *

And So Forth

Commissioner Alexander M. Damon, eastern territorial commander of the Salvation Army in the United States, observed today the 50th anniversary of his commissioning as an officer. He has passed through every rank to his present one, the highest in the organization under the commanding general. He is the first American-born officer to become territorial commander with the rank of commissioner.

Dr. William Samuel Hess, pastor of the Presbyterian Church at Hagerstown, Md., has been extended a unanimous call to the pastorate of the historic old First Presbyterian Church of Huntington, Long Island. Dr. Hess will succeed the Rev. E. J. Humeston, who resigned about a year ago because of ill health, after having been pastor since 1920. The Old First Church was organized in 1658, being one of the oldest on Long Island. The present building was erected in 1784 and is as solid as when built, its interior timbers having been hewn from the forests adjoining the town.

Three changes in Episcopal clergy are noted on Long Island. Rev. C. Lawson Willard, rector since 1930 of St. James' Church, Elmhurst, has resigned to accept the rectorship of Christ Church, New Haven, Conn. Rev. W. Spear Knebel, rector of St. Paul's Church, Woodside, goes to Trinity Church, Albany, N. Y., and Rev. Charles U. Harris, of Raleigh, N. C., is the new rector of Trinity Church, Roslyn.

Earl Browder, under conviction for passport fraud and Communist presidential candidate, has been denied permission by the courts to leave the New York district. Others will have to campaign for him throughout the nation.

J. Henry Carpenter.

Missions in Japan Continue, Says Warnshuis

The recent actions of some of the Japanese churches in severing relations with foreign missionaries and refusing to accept further foreign financial aid will not stop American missionary work in Japan, according to Dr. A. L. Warnshuis, secretary of the International Missionary Council. Most churches, he reports, transferred their executive functions to the Japanese some time ago. Nationals will be expected to increase their contributions so that work which has been going on for over 80 years may continue.

Methodists Denounce Race Discrimination

The Wisconsin conference of the Methodist Church at its 1940 meeting in Oshkosh condemned anti-Semitism as "un-Christian, immoral and a threat to democracy." It also opposed segregation and other forms of discrimination against Negroes.

Copies of July 3 Issue Wanted

Readers of The Christian Century would confer a favor by mailing copies of the July 3 issue to the business office, 440 S. Dearborn St., Chicago. Copies of the June and July numbers of the *Christian Century Pulpit* are also needed.

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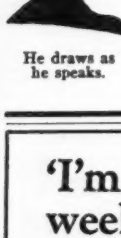

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Propose Episcopal Seminaries Merge

Joint Commission Tells General Convention Schools Are Badly Located —Against Negro Diocese

(Special Correspondence)

KANSAS CITY, MO., Sept. 10.—Well to the front among the recommendations to be placed before the approaching General Convention of the Protestant Episcopal Church will be one favoring the merger or elimination of some of the theological seminaries now maintained by that communion. A joint commission on theological seminaries which has been studying the status of these schools since 1934 says that there are too many of them. "Were our theological schools differently placed," says this commission in its report, "there would be room for most of them. Some regions are oversupplied and some undersupplied."

The commission is not prepared to recommend specific mergers of seminaries, but it urges that "the problem be viewed in large perspective and left to work itself out as public opinion develops and as the future unfolds. It is our conviction that the creation by this convention of a continuing commission on theological education will, through its studies and periodic reports on the work of the seminaries, contribute to the orderly growth and, where possible, consolidation of seminaries."

For Supervised Vacations

The commission suggests "that all summer work engaged in by a seminary student might helpfully be integrated with his seminary course in pastoral theology. His professor in that subject, with the advice and consent of the bishop concerned, might help such student relate principles laid down in the classroom to actual problems encountered in the field, and might also require from the student on his return in the autumn, written reports and papers based on the summer's experience. Thus vacation activity could be converted into a sort of extension course of the department of pastoral theology, and might well be a part of the required work for which due credit is given. Some are of the opinion that the vacation period should be shortened."

No Separate Negro Diocese

Another commission report awaited with interest deals with the proposal from the commission on Negro work of the fourth province to have a special Negro missionary jurisdiction established within four southern dioceses, with a Negro bishop in charge. The joint commission on strategy and policy, after carefully considering this proposal, has come out against the segregation principle involved and will recommend non-concurrence.

In connection with a recommendation from this same joint commission to merge the missionary district of Salina with the diocese of Kansas, an important general principle is laid down. "Missionary jurisdictions," says the report, "which have little likelihood of attaining self-supoprt for many years, if ever (such as Eastern Oregon, North Texas, San Joaquin and Western Nebraska) should be merged with contiguous dioceses."

The commission reports strongly on the necessity for new missionary emphasis, and a wider and more effective educational effort on behalf of the church's missionary enterprise. It is stated that "at the present time we should strengthen our existing work and not seek to enter new fields; Roman Catholics whose religious alliance is fixed are not proper subjects for evangelization; we should enter foreign fields where the Church of England is at work only by invitation of, or after conference with, that church; we should not assume any missionary jurisdiction in India."

Marriage and Divorce Canon

Perhaps most attention will be given to the new canon on divorce which the joint commission on marriage and divorce, after three years of study, will submit to the General Convention.

The new canon as offered by the commission emphasizes that Christian marriage and civil marriage are different things; that the Christian ideal of marriage is "a lifelong union of husband and wife," and requires that before officiating at a marriage every clergyman shall make sure that the Christian ideal is understood and sought, and that the persons to be married shall sign, in the clergyman's presence, a statement which says:

"We (with names) desiring to receive the blessing of the church upon our marriage, do solemnly declare that we hold Christian marriage to be a lifelong union of husband and wife, for the purpose of mutual fellowship, encouragement and understanding, and for the procreation (if it may be) of children and their physical and spiritual nurture, for the safeguarding and benefit of society, and for the advancement of the Kingdom of God. And we engage ourselves, so far as in us lies, to make every effort to realize the Christian ideal of marriage."

The present Episcopal Church law per-

These men make

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[Thomas Curtis Clark, Editor]

HERBERT L. WILLETT, Jr. Formerly professor in the American University, Beirut, Syria, and now Director of the Community Chest in Washington, D. C. His department in the Quarterly, "Clearing Up Difficult Points."

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mits, after a prescribed procedure, the marriage of the innocent party in a divorce for adultery. The proposed canon eliminates the "innocent party clause," and recognizes that failure to realize the Christian ideal may be due to a great variety of causes, ranging from those involving grave moral turpitude to those involving little, if any, these including such causes as habitual alcoholism, arrested development, mental and emotional, etc. The implication is that in its disciplinary acts, the church is bound to distinguish between the causes and act accordingly.

Readmission to communion may be obtained by divorced persons who have remarried if, in the opinion of the bishop of the diocese, acting upon a statement of the facts submitted by the rector of the parish, there is contrition and a true desire for participation in the sacraments of the church. In other words, the joint commission holds that dealings with the divorced should be on the basis of the church's belief in the forgiveness of sins rather than on that of rigid adherence to a canonical requirement. Dr. Howard C. Robbins of New York, explaining the proposed canon, said: "It would seem that the church should concern itself not merely with marriage and divorce, but with a continuing effort to integrate family life around the church as a common interest. That divorce can be prevented by such integration is a fact of experience."

Philippine Church Leader Dies

The death of Gregorio Aglipay, presiding bishop of the Independent Catholic Church of the Philippine Islands, removes the head of a denomination which claims well over a million members. The "Aglipayano" church, as it is called in the Philippines, broke its connection with Rome soon after the beginning of American occupation. A historic decision of the United States Supreme Court ousted its members and priests from the great cathedral-like churches in which they had worshiped, but so complete was their domination of many sections of the islands that the churches fell into ruins while the Aglipayanos worshiped in bamboo sheds. In its polity the church has retained the forms of Catholic worship, but in doctrine has grown increasingly liberal and nationalistic. Aside from a fraternal and tenuous relationship with American Unitarians, the church never established contacts with churches of the outside world, and its indefinite continuation after the death of its leading figure is a matter of grave uncertainty. The church was particularly strong in the northern part of the islands, from which most of the Filipinos in America and Hawaii have come.

Lombard Church Prepares For Conscription

The Methodist Church of Lombard, Ill., signalized the passage of the conscription act by sending to its members a copy of the actions of the Methodist Church on the issue and announced that a committee of the church board has been set aside for the purpose of advising and supporting the conscientious objectors of that congregation. R. W. Lambert is the minister.

Ballot Ban to Be Contested by A.C.L.U.

The ban by the state of Tennessee which prevents the Communist party from having a place on the ballot is to be contested by the American Civil Liberties Union, which claims such action to be a denial of democratic principles. The union has also appealed to Mayor La Guardia of New York to withdraw his ruling forbidding an anti-Semitic speaker from speaking in that city, upholding not the doctrine of the anti-Semite but the right of freedom of expression.

First Indian Methodist Bishop Dies

The death of Dr. J. R. Chitambar, bishop of Jubbelpore, removes from service the first Indian Christian to be elected to the Methodist bishopric. He was the son of a high-caste Hindu brahman, and before his election to the episcopacy was president of Lucknow College.

South Carolina Referendum Votes "Dry"

In an advisory referendum the people of South Carolina have voted 162,982 to 111,821 to repeal the state's liquor laws. This action will exercise a strong influence on the state legislature when it meets again in January. Of the 46 counties involved, 24 voted "dry."

L.M.S. Carries On In Spite of War

The London Missionary Society held two important conferences during August, in spite of the difficulties created by the battle of Britain.

Accident Rate Increase Ascribed to Drinking

One out of four fatal accidents in 1939, according to the National Safety Council, involved a driver or a pedestrian who had been drinking. This percentage is twice that of 1933.

Liquor Ads Total One-Third Newspaper Lineage

One-third of the advertising carried in newspapers during 1939 featured alcoholic beverages. Minnesota now restricts such advertising by law. Other states are considering similar moves.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children. *Outstanding for Family. †Outstanding for Mature Audience.

***The Adventures of Chico** (Producers) (Film made by two cameramen on vacation)	*Description of everyday events* in life of a small Mexican peasant: he explores wilderness about his home, observes animals, befriends nest of orphan partridges, etc.	An unusual film, beautifully photographed. Simple in story, yet dramatic in portrayal of relation of boy and partridges; in the conflict between bird and snake, deer and lion. Sympathy with which boy is shown makes film ideal for American-Mexican understanding. *Excellent.* M, Y, C
Boom Town (MGM) C. Colbert, Clark Gable, Hedy LaMarr, Spencer Tracy	*Melodrama.* Two oil prospectors join forces, make rich strike, quarrel, lose fortunes, gain millions, quarrel, form huge corporations, lose again, quarrel—*ad infinitum.*	Advertised as an "epic of the oil fields," film seems rather simply a grand spectacle with little reality at the core—mostly an excuse to show one hero tight lipped, noble; the other, devilish but atttractive. Anti-trust scene gives chance for tirade against "government interference." *Overrated.* M
Foreign Correspondent (UA) Laraine Day, H. Marshall, Joel McCrea	*Adventure.* String of coincidences about escapades of impossible international reporter, all loosely hung together.	Director Hitchcock is slipping. An essentially false picture, with false emotions, situations, people. Horror, suspense, patriotism inserted to make it sell. *Trivial, illogical, no help to world understanding at a critical time.*
The Girl From God's Country (Rep.) C. Bickford, Chester Morris, Jane Wyatt	*Melodrama.* Doctor, buried in Alaskan medical station to hide his past, wins love of nurse, respect of agent sent to capture him.	Gorgeous scenes of snow and mountains, dog trains in action, etc. Story, however, is weak, with many glaring inconsistencies. *Trivial.*
The Lady in Question (Col.) Brian Aherne, Glenn Ford, Rita Hayworth	*Drama.* Kindly juror takes destitute girl into home, concealing her identity, after he has insisted on her acquittal. Complications in family relations ensue.	Family situations treated with sympathy and insight. Sensibly paced, intelligently interpreted. Approaches excellence of French film, "Heart of Paris," from which it was made. *Delightful.* M, Y
Millionaires in Prison (RKO) T. Bradley, Lee Tracy, R. Walburn	*Comedy melodrama.* Hollywood's idea of what might happen if brokers and playboys were thrown together with tough convicts.	Wobbles ineptly between comedy and melodrama, becoming just another prison film. Tracy good as convict leader; otherwise, film muffs opportunity for character portrayal. *Inconsequential.*

BEST CURRENT FILMS

For Family: Andy Hardy Meets Debutante, Anne of Windy Poplars, The Biscuit Eater, Florian, Young People, Young Tom Edison.

For Mature Audience: All This and Heaven, Too, Edison the Man, The Fight for Life, Four Sons, Gone With the Wind, It's a Date, The Mortal Storm, Pride and Prejudice, Our Town.

A New Book That Offers Hope to America's Poverty-Stricken Millions

Into Abundance

By Soren K. Ostergaard

DEMOCRACY, Mr. Ostergaard points out, is the basis of American prosperity. Democracy elevates *man* in the scale of values. It demands that each shall count for one and none for more than one. Thus, the American political philosophy conceives of government as an instrument by which the people may achieve a satisfying life. But our economic institutions are not in accord with that philosophy.

The industry of the American people has made this the richest nation on earth. But the workers who have created this wealth are not permitted to enjoy that which they have produced. Why? Because, acting on the false basis of scarcity—there is not enough to go around—shrewd men have thought it sensible to get hold of lands and other property, claim it as their own, and exclude others. The outcome is a social organization, based on ownership, which values property rather than people. Over against this false theory of scarcity Mr. Ostergaard sets his philosophy of abundance, declaring that the principle of *sharing* is the only firm foundation upon which to build a just and humane social order.

Begin With the Unemployed

Mr. Ostergaard would begin the building of this new order with the unemployed. The government should set up for them a cooperative economy through which they can help themselves, and cease being a burden to taxpayers. For the government to do this would be only to enlarge upon the policy it has followed in certain resettlement and housing projects. Mr. Ostergaard holds that, after a year or so, no further special help from the government would be required. This cooperative economy of the unemployed, he points out, would not directly affect the capitalistic system because it would take in only those people whom that system cannot use. He believes that eventually everybody would join the cooperative economy—and that the capitalistic system would die of old age.

Thus Mr. Ostergaard points a way for achieving democracy in economics as well as in politics—and without revolution.

Soren K. Ostergaard is a Dane by birth, an American by choice. He is a graduate of Teachers College, DeKalb, Ill., and has degrees from Harvard and the University of Chicago. He has been a teacher in the widely admired progressive schools of Winnetka, Ill. $1.50

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2. To organize the unemployed and others who care to join for cooperative self-help.

3. To enlist the unused equipment and resources in the service of the people and supply needed equipment and material that cannot voluntarily be brought into the enterprise.

From the chapter on "A Recipe for Abundance."

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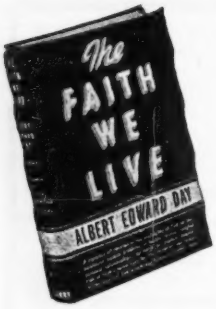

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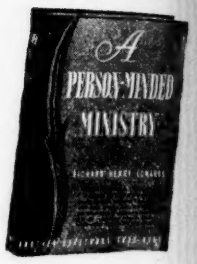

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